

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

Jackson, Miss., February 20, 1936

NEW SERIES
VOLUME XXXVIII. No. 8

State Sunday School Convention Philadelphia, Miss., March 17-19

Who's Who and What's What

Dr. J. W. Cammack sits to remark: "Does this thrust hit any one you know? Dr. A. J. Behrends says that some of our preachers who are putting dye and tonic on their hair should get a tonic that will get through to the grey matter under the skull. If such a tonic were discovered there would be demand for it down in the congregation as well as in the pulpit."

Lost, Strayed, or Stolen: How many Baptist colleges can you recall which have gone out of existence, been turned over to other controlling bodies, or have strayed from the faith of our fathers? We could place about ten tombstones in Mississippi in places where there were once schools under Baptist control, and there are possibly others. And Mississippi is not alone.

Charity and Children, publication of the Baptist Orphanage in North Carolina, tells of two children recently taken into the institution. The application reveals that the state sold liquor to a man who got drunk, killed his wife and is himself now waiting execution for murder. The two children must be cared for by the orphanage. The state is responsible for the murder of the woman, then executes the man and turns the children over to Christian charity. That is the sort of arrangement that Mr. Sillers and his associates are now trying to get through the Mississippi legislature. May God and His people forbid!

"Griffith": How would you like to be a Standard Sunday School? We do not mind telling you the secret. It is found in one word—"Work." The Griffith Memorial Baptist Sunday school of Jackson, Mississippi, has been recognized by the Baptist Sunday School Board as a standard school for the year 1936. During the month of January, the school put on a visitation program and as a result there were 2,000 visits made, 205 visitors in attendance during the month, 67 new members and an average attendance for the month of 650. We feel that we have made a good start for a real program of enlargement during the months of February and March.—S. S. Supt.

Somebody proposed in the Mississippi legislature that a revenue tax be imposed on those who now hold federal license in the state to sell hard liquor, and the reason given was that this is now being done with gambling devices which are now known to be operating contrary to law. But the state does not license gambling devices, that's falsehood number one; and in certain counties or cities, notoriously lawless local officers do collect so-called fines from operators of gambling devices, which fines are in effect a license. Because two or three counties have officers which make no effort to enforce the law, shall we make the whole state an open field for law breakers. We have never seen any good reason why a governor should not be able to remove officers who refuse to enforce the law.

"For the sake of the college boys" South Carolina voted down a bill against hitch-hiking.

The man who introduced the bill in the legislature to politicize the state schools was burned in effigy on the campus of the University a few nights ago.

A bill has been introduced into the legislature which would give the state more effective control of public utilities. Getting it passed is another matter.

Miss Inez Emerson, one of the most useful members of the Hernando Church, daughter of brother C. E. Emerson, died recently at the Baptist Hospital in Memphis.

A hundred a day are killed by automobiles in the United States. A large per cent of these deaths is caused by liquor behind the steering wheel. Who put it there?

Five billion dollars in property destroyed is the cost of automobile accidents every year. Much of this is caused by drunken drivers. And in many cases the states sell the liquor which caused the wrecks. Whose responsibility is this?

We are sorry to learn of the serious injury to Mrs. K. W. Burnham of Moss Point, in an automobile wreck. It is thought she will be able to make a complete recovery. They were making a trip to Meridian to attend the funeral of Pastor Brock's father, when a blow-out caused the car to overturn.

There is a seeming lack of harmony between the protestations that the governor does not wish any great shaking-up in the colleges, and the "report on good authority" that he means to displace two presidents, one business manager of the colleges, and the secretary of the Board of Trustees. These presidents can be trusted to make as many changes as desired.

The British parliament recently voted a billion and a half "for defense," and the House of Representatives in Washington voted more than half a billion for land, sea and air forces. These are all time records for appropriations in peace time. What are we to look forward to in the immediate future? Nations are distrustful of one another and are willing to spend their last dollar in preparation for war. Only recently Congress passed the bill spending two billions for one item of cost in the last war we had.

One of the most prominent of the state universities in the South has come in lately for much bad advertising because of the prevalence of cheating on examinations. Fifty students have been dismissed, and the matter has been heralded in the daily papers. This is bad enough to be sure, and a matter that should bring the blush of shame to many. But to our minds the bad advertising is not the bad thing about it. Bad advertising may be a necessary method of correcting a serious evil. Better advertize it, than to let it go unrebuked. This is a matter which needs the serious attention of many of our schools, and ought to be corrected at any cost. Somebody raises the question as to how you can expect students to be honest in examinations if college authorities are not honest in enforcing rules prescribed for athletes.

Brother W. S. Oswalt, Ackerman Route 2, writes to express his high appreciation of the Sunday school lessons written for the Record by Dr. L. B. Campbell, as "simply wonderful." Brother Campbell is a most careful student of the Bible and conscientious interpreter.

Pastor J. A. Bryant has with him this week Evangelist Bryan Simmons in a meeting at New Zion, Walthall County. One objective is to deepen the spiritual life of the people, another to launch a building movement. The church has voted to build 16 Sunday school rooms.

At Satartia Sunday the editor assisted in the ordination of brother Marion Kelley as deacon in the church. Pastor J. F. Sullivan is doing good work here and at Hebron church, nearby. With him we had dinner and fine fellowship in the home of Deacon Ben Kelly and his wife. He and brother Adkinson are the other deacons in the Satartia church.

The Chinese Baptist Mission, sponsored by the Cleveland church still grows. Last Sunday there were 61 present in spite of the bad weather. About 20 of these drove from 15 to 21 miles over slippery roads to come. Great interest is being shown in the proposal to locate a Chinese pastor in this section of the Delta by the Home Mission Board. Pray for this work.—I. D. Eavenson.

Just as love to God and love of your neighbor are closely associated, so are faith in God and faith in God's people. If you believe in the goodness and wisdom of God, you will believe that He is working in the hearts of others, and that he reveals himself to them and works through them. It was only when Elijah's faith ran low and he fled for his life that he said "I only am left and they seek my life." He lacked something of being right on that point. If you are losing faith in the brethren, better look to see if your faith in God is not running low.

The Executive Committee of the Southern Baptist Convention reports total contributions from all states in the Southern Convention for Southwide objects in January are \$223,493.45. Of this \$64,915.17 were designated to special objects, and \$16,597.63 came through the Hundred Thousand Club to be paid on Southwide debts. Mississippi sent in a total for January of \$9,074.84. Of this \$1,986.75 came through the Cooperative Program, \$6,132.19 came designated and \$955.90 came through the Hundred Thousand Club. Our state was eleventh in the list.

You saw from last Sunday's lesson in the Sunday school that the Lord can at the same time gently rebuke one of his servants and at the same time commend him most highly to the people. And it was done in the open. To John the Baptist he sends the message, "Blessed is he that is not offended in me." How gentle and helpful that is! John was in danger from his doubts, questioning after all whether Jesus is the Messiah. Jesus did not upbraid him, did not pronounce a curse, but turned it the other way, "Blessed is he who doesn't let his doubts get the mastery of him." And then he says to the multitude that there has never been a greater than John. Thus he confirms their faith in John and conserves all the good that John has done.

Sparks and Splinters

Blue Mountain Church (Lowrey Memorial) made a start recently in subscribing to the Five Thousand Club, obtaining a membership of 26.

Louisiana Baptist Convention meets this year in New Orleans at First Church by recent decision of the State Executive Committee. New Orleans is also asking for the meeting of the Southern Baptist Convention in 1937. Suits me!

Rev. Willard Knight of Carrollton has received appointment as chaplain in the army reserve corps and will we understand be stationed in Georgia. He was graduated from Mississippi College in 1934 and has been pastor of churches in Carroll, Montgomery and Holmes County.

Don't forget the offer of a \$5.00 Bible to the one writing and sending us the best article on "The Greatest Need in Our Churches." If you don't care for the prize write the article anyway and send it in by March 1st. A second prize of a \$2.50 Bible and a third prize of a year's subscription to the Record are also offered. Don't delay.

Brother Eugene I. Farr of Bassfield writes that he was with Pastor Phipps in a meeting at McCall Church Jan. 26-Feb. 9, in about the worst possible weather, but the people came faithfully. Each morning Prof. J. G. Thomas brought a fine group from the consolidated school. Two were received for baptism and one by letter. Brother Farr taught at McCall a few years ago and they were all happy to be together again. He says that Pastor Phipps is doing a fine piece of work at McCall and nearby churches.

Isn't this a mess. A few days ago the temperance forces of Mississippi appeared before the joint committee of the House and Senate on liquor traffic. A member of the Liquor Traffic Committee of the House charged that the bootleggers and the preachers were in partnership on the liquor question. It now appears that this member of the legislature was a few years ago charged with selling liquor illegally, pleaded guilty and paid a fine of \$100.00. This is the sort of bronco that one county sends to the legislature, and the sort of man appointed by the presiding officer to recommend legislation on the question of temperance. But he's a great man in the estimation of the liquor people.

The effort to put the state colleges back in the hands of the politicians has stirred up opposition to the bill all over the state. The people do not want their schools made the football of politicians. There can be no reason for changing the present law except to use the schools as means of paying off friends and punishing enemies. The governor's explanations do not explain. The editor writes and feels as one who is an alumnus of the State University, and one who has patronized two of the state schools. When the present governor first ran for the office we were for him because we believed that he would help to rid the state government from the control of professional politicians. We still hope he may succeed.

The best in a long time is what they say of the graduating class in Mississippi College this year. And this is the evidence: There are twelve due to receive the B. A. degree "with special distinction," and seven others get "distinction," based on the excellence of grades made. Those making special distinction are: Ruth Ashley, Clinton; Mary Virginia Brown, Clinton; Mildred Coleman, Carpenter; Arthur Engell, Marion; Lester C. Franklin, Jr., Jackson; M. C. Fuqua, Amory; E. B. Stewart, Gulfport; C. E. Talbert, Meridian; Edward Wallace, Scooba; Lamar Wallis, Blue Springs; William Willis, Meridian; and James Wilson, Darling. Those making distinction are: Mavis Gregg, Eupora; Robert Harris, Meridian; Alvin Huffman, Blytheville, Ark.; C. L. Posey, Lucien; C. M. Powell, Mt. Olive; Malcolm Shackelford, Yazoo City; and J. E. Wills, Newton.

Brother R. A. Cooper, who makes his home in Blue Mountain, is spending the winter with his son, Paul, who is pastor in Tampa, Fla.

The Big Navy League which works for increased naval appropriations is now revealed to have solicited and secured funds for its propaganda from ship builders. Aren't they just about one and the same?

The man who says preachers and bootleggers are working together to enact prohibition laws hasn't got sense enough to get out of a shower of rain. And yet a few counties in Mississippi have sent that sort of cattle to the legislature. Of course they won't stay long, but it is a shame for any county to be so misrepresented in the law-making body of the state.

Minutes of Sunflower County Association show 18 churches reporting, with a membership of 3,275, having 177 baptisms in the past year. Two churches made no report, and one other reported no baptisms. The largest number of baptisms were in the Indianola church, 41, with 28 at Moorhead, and 27 at Bethel No. 5. All churches reporting showed contributions to missions. Amount given to missions \$4,936.26, of which about one-third was given by the church at Drew.

A brother writing in the Baptist Message insists that a church which takes a collection every week, should send the part of the offering going to missions promptly every week to the State Baptist headquarters. The queer thing about it is the reason given, namely, to escape the temptation to use the mission money for local expenses. Queer but correct. One of the best churches we know last year took money given by the people through the budget for one purpose and appropriated it for another. Suppose a banker should do that. What about the penitentiary.

It is still quite the fashion for the devil's minions to advise the preachers and church people to go back into the churches to do their work. It would be quite a victory for the devil if he could get all the preachers locked up in the churches. There was not one of the apostles who ever saw a church house. Even a synagogue was just a starting place. Mar's Hill (the Areopagos) or the market place was just as good. Don't let the devil fool you into believing you ought to confine your ministry to the church house, and limit your labors to a Sunday sermon. The best and the most of the fighting has got to be done out in the open. It is everyday business. And Paul made it a house to house business. An old hypocritical pretender to piety in the legislature presumed the other day to advise the preachers to confine themselves to preaching. Of course he didn't want anybody rousing the community while he was burglarizing the house. But he will find the preachers and all who love righteousness are going to fight for a sober state even if it leaves at home a few legislators who love booze.

The papers of Thursday of last week report that a bill is to be introduced into the state legislature repealing the present prohibition law and providing for sale of hard liquor by the state agencies. Some of the papers do not fail to give the "good points" in the bill and to commend it to our people. Don't let anybody fool you. It is the same bunch and the same sort of bill that was attempted in the legislature three years ago, only the bill of three years ago referred the matter to the people and allowed them to vote on it. They voted on it and buried it under a nearly three to one majority. These friends of liquor do not accept the verdict of the people, and this time they do not propose to let the people have any vote in the matter, but take it in hand to settle themselves without referring it to the people. All right! Let's fight. If we have to fight it out till the judgment day, we are here for that business. The bill has little prospect of passing the legislature and little prospect of getting the governor's signature. But don't take any chances. You pray to the Lord and write to your legislators. Let them know where the people still stand on this issue.

Mississippi bonds sold last week to bear interest at 2.15%. This is the lowest on record for the state and lower than most states. The bonds were bought by Mississippi and Alabama bankers.

What do you know about the Townsend Plan for providing support by the federal government to every citizen over 60 years of age? It is said to be for those only who have no gainful occupation, whose total income is not more than that provided by this plan, who agree to spend the amount given them in 30 days; the receiver must not support any able bodied person in idleness, nor pay extravagant prices for service.

Every once in so often a liquor sheet announces that the revenue from the sale of beer and wine in Mississippi is a quarter of a million dollars, or sometimes even these figures are enlarged. There is not a word of truth in it, and anybody can find out the truth that wants to. The tax office shows the receipts for this source are about \$165,000 and the governor says the net result is nothing at all. People who depend on such sources for their information are worse than blind following the blind. They are babes following booze crazed degenerates.

Minutes of Holmes County Association just received show 18 churches with a membership of 2,258, an increase of 320 over the previous year. There were 240 added to the churches but the number baptized is not indicated. Sixty members of the Sunday schools were baptized. The total contributed to all causes was \$19,076.94, a slight increase over the previous year. The gifts to local causes were \$15,151.51. Given to Cooperative Program \$1,425.67, and to missions otherwise \$2,385.17. There is little difference in amounts given by the churches in Lexington and Durant, the former being a little in the lead. Pickens and Goodman are likewise close together.

Mrs. Rose McConnell Long has taken her seat in the U. S. Senate, succeeding her husband who was assassinated in the Louisiana State House. She will fill out the unexpired term of her husband having been appointed by the governor, and recommended for the balance of the term by the State Democratic Executive Committee. She receives the salary of \$10,000 a year and an additional \$10,000 given the widow of a senator dying in office. She sits next to the lady Senator from Arkansas, an adjoining state. She says she never made a speech in her life. Her desk was piled with roses as she took office. She says she will advocate the "share the wealth" plans of her late husband.

There will never be an end to fighting the devil until the millenium comes. And just now the devil is very active. A Christian who will not fight is of no use in this world. The Mississippi legislature is right now good fighting ground and always will be. The man who doesn't believe in fighting the devil except in the pulpit is just beating the air. If you want to fight the devil you will have to do it where the devil is and where he is fighting. It is both cowardice and folly to withdraw behind church walls and say you will do your fighting there. If you expect to fight you will have to come out of the trenches, out in the open. The ballot box is a mighty good place to fight the devil.

Oklahoma is threatened with the same liquor measures in its legislature that Mississippi is, repeal of prohibition and state sale of liquor. This is from the managing editor of the Daily Oklahoman, by way of the Baptist Messenger: "We frankly believe that conditions are better today in Oklahoma than they are in any state that has gone into the liquor business. Whisky is making new converts by the thousands in open saloon territory. It is a mark of distinction to be a state that is not making money out of ruining lives. Don't let the wets fool you with this mock interest in the tax money the state is losing. That is a smoke screen as false as poison gas. Branding the Henshaw measure as a temperance move is hypocrisy of the deepest dye."



CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Editorial Secretary

SOME NEEDS THAT ARE ACUTE AND IMMEDIATE

Charles E. Maddry

For many months past the financial and debt situation of the Foreign Mission Board has loomed so large and taken so much of the thoughts, energies and prayers of our people, that we have overlooked some other needs that have become acute and imperative. Of course we must pay the debt, and then stay out of debt. We can not believe that it is the mind of the Holy Spirit for Southern Baptists to continue to borrow money and pay enormous sums for interest with which to carry on mission work.

But we want to list here some other needs of the Foreign Mission Board that are growing more clamorous every day.

First, let us say that the greatest need on the mission field is for consecrated, surrendered Christ-like men and women. As Missionary Matthew T. Yates was dying, Missionary R. T. Bryan heard him sobbing out to God a prayer for China, saying it was hard to die when there were so few to plead for China. Dr. Bryan, thinking to console the dying apostle to China, said, "But God will save China." The dying Yates replied, "Yes, but God needs men." That is the first and crying need today,—men and women of the right sort.

Our greatest need today is for medical missionaries. We have seven hospitals in China and one in Africa. Very few doctors are offering themselves for missionary service. It takes a long time and costs a great deal of money to get ready to practice medicine. When the young minister starts out to get his education, the churches, colleges and seminaries make it easy for him at every turn of the way. But there are no scholarships or free tuitions for the young man studying medicine. So for this and other reasons, very few doctors are offering themselves for missionary service.

Here are some of the greatest opportunities for vital missionary service ever offered a young man or woman:

Our hospital at Kweilin, South China. This hospital is closed since Dr. and Mrs. Bailey were compelled to come home following the tragic loss of their two little girls. There are seven missionaries and one precious baby in this great heathen city and the hospital closed because there is no doctor willing to go.

The hospital at Laichowfu needs a doctor at once. Dr. Jeanette Beall has been desperately ill and there is no one to carry on since the retirement of Dr. Gaston.

The hospital at Chengchow needs a woman doctor at once. Dr. S. E. Ayers is trying to look after the two hospital units at Chengchow and Kaifeng alone and needs two doctors to assist him as soon as possible.

Dr. C. A. Hayes of the Leung Kwong Hospital at Canton is coming home on furlough this year and there is no one to take his place. He and Mrs. Hayes are both doctors and are two of the most Christ-like missionaries we have in the world. Dr. Hayes is a noted eye, ear, nose and throat specialist and one of the first citizens of Canton. He will soon have to retire and we must find some one to succeed him.

Dr. R. E. Beddoe is begging us by every mail for another doctor for his ever enlarging extension work. He also needs a nurse who is a trained laboratory technician.

Dr. Mary L. King of Pochow is coming home

on furlough this year and there is not even a nurse to carry on in her absence.

Dr. A. W. Yocum is the only doctor with our great hospital at Pingtu. Missionary Nurses Blanche Bradley and Florence Jones ably assist Dr. Yocum but there should be another doctor in training by all means. When furlough time comes for the missionary doctor there is nothing to do but close the hospital unless there is an assistant.

The same condition exists at Hwanghsien. Dr. N. A. Bryan is alone and should have an assistant at the earliest time possible.

The last need we list is for another doctor for our hospital at Ogbomoso, Nigeria, West Africa. Dr. George Green has just been elected Secretary of our Nigerian Mission. This leaves Dr. Leonard Long alone in the hospital. The term of service in Africa is three years and we should send out at once another doctor to learn the language and relieve Dr. Long when he comes on furlough.

We have set down here our imperative needs for medical missionaries and the number runs to TEN. Where are these missionaries to be found? It will take from one to three years to learn enough of the language to begin work. Even if we send recruits at once, some of these hospitals must remain closed and others must close before help can become available.

There is but one resource for the workers needed in the Lord's vineyard and this is found in, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." We call upon all of our people to take this acute and immediate need for missionary doctors to Jesus, the Saviour and Great Physician and he will give us the men and women we need.

A PRECIOUS GIFT

The following letter from a pastor accompanied the gift of one dollar recently received by our Foreign Mission Board:

"The words of Jesus in Mark 12:44, 'But she of her want did cast in all that she had, even all her living,' came home to me with a new and deeper meaning yesterday afternoon as I visited the little three-room cabin of one of the poorest of God's saints—a widow woman whose income for the last several years has not averaged over five to seven dollars per month, likely less,—who is confined to her bed by an illness from which she is not apt to recover. She has no close relatives and has lived alone for years. The only remunerative position she has had has been that of a housekeeper for a country church, for which she gets about twelve dollars per year. She gets a very small income from a fund left by a relative.

"This is just a bit of background to a marvelous life of Christian service. It has been her practice to go far and wide to minister to those who are sick and in trouble. She sometimes stays for weeks where her services are needed. Her hobby seems to be cleanliness. She will scrub and wash until the needy homes she goes to are spotless. To my certain knowledge, the church she looks after is one of the best kept churches I know of. She is one of the most faithful church members I have ever known, weather never hinders her. I have seen her walk through mud, rain and snow to the church services. She faithfully tithes her small income. On and on I could go.

"Here is the story I want to tell you: While visiting her two days ago she said to me, 'What

will it take to buy a few New Testaments to send to the little heathen children?' My reply was that it would take but very little to buy eight or ten. She then reached under the covers on her humble bed and handed me the one dollar bill which is herewith enclosed. She asked me if I thought you would see that it went for the purpose of buying testaments for the children in China, and I told her that I felt that you would send every penny of it for this purpose."

Eternity alone will reveal the fruit borne through the sowing of the gospel seed made possible by this loving gift.

FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

Receipts for January 1936

Cooperative Program	\$ 51,960.38
Designated Gifts	22,186.11
Debt Account	12,665.92
Lottie Moon Christmas Offering	151,312.08
Miscellaneous Income	477.42
Total Receipts	\$238,601.91

FINANCIAL HIGHLIGHTS FOR JANUARY

E. P. Buxton, Treasurer

A rare pleasure was afforded us recently in the writing of an annuity bond for \$35,000.00 for a devoted friend of missions. Most of our annuity bonds are for amounts of from \$500.00 to \$5,000.00, with occasionally one for \$10,000.00, so that we counted it a privilege indeed to issue this bond for the large sum of \$35,000.00. May the example of this friend prove an inspiration to others to make a large investment of their means in the work of sending the gospel to the uttermost parts of the earth.

Already the total amount received or reported from the Lottie Moon Christmas Offering is \$170,000.00—or \$5,000.00 in excess of the goal of \$165,000.00 set by the woman's Missionary Union, and reports from the State Secretaries give promise that the final total may reach the magnificent sum of \$250,000.00. What a story of generous and sacrificial giving on the part of our women these figures tell! And what a thrill of joy they will bring to the mission fields as our missionaries and their native helpers see in them the fulfillment of long-cherished hopes and the realization of plans made in faith for the strengthening and progress of the work.

OUR JERUSALEM MISSIONARIES

Miss Elsie Clor sailed on February 4 on the S. S. Exorchords, for Jerusalem, Palestine. With her sailed our newest missionary, Rev. Henry Leo Eddleman, who will work in Jerusalem while studying the language.

A CABLEGRAM

Word has come of the safe arrival in Shanghai of Miss Inabelle G. Coleman, and Rev. and Mrs. W. H. Tipton, who sailed for the Orient on January 10th.

Spain is having religious troubles of its own, with an election on for Sunday, Feb. 16. Left is arrayed against right, the former contending for the republican constitution, the latter apparently fighting for the preservation of the Catholic church.

EDITORIALS

STIR UP

Just suppose you were picked up and set down in the midst of a community of people in which there was not a single Christian. Suppose your life were now planted in the midst of people all of whom were heathen, with no knowledge of God and the Bible, such as you have; no knowledge of the Bible at all; no standards of right such as you are accustomed to; just without God and without hope in the world. What effect would your life, your conduct, your walk and speech have on them? Would your being among them work any changes in them? In their attitude toward God and their way of living? Would they become Christians, and would their lives be transfigured by your living among them?

Suppose your church, just as it is, were picked up and planted in the heart of China or Africa where no soul had ever heard about Jesus Christ, would it begin to make changes in the community? Just you and your church; what effect would this have on the folks around you? Or may we ask what effect is your living in the community where you now are having on the conditions that obtain in that community?

This is not to say that you are not a Christian, but it is to raise the question whether or not you and your religion are an aggressive, positive, transforming force in the place where you are living. Maybe we had better ask ourselves how much religion and what kind of religion we have.

There can be no question that it made a difference in every place where Jesus went. And it was true of many of his early followers. Things began to move. People sat up and took notice. Their minds were awakened, their spirits quickened; they began to inquire into spiritual things and there was a rearrangement of their ideas and practices in morals.

It is interesting to hear what his enemies said about him in this matter. When he was on trial, they brought him before Pilate and said, "He stirreth up the people, teaching throughout all Judaea, and beginning from Galilee even unto this place," Luke 23:5. The word "stirreth up" which they used means literally that he is having the effect of an "earthquake."

This is a good deal like what Paul's enemies at Philippi said of him when he was arrested, "These men that have turned the world up-side down, have come hither also." Much of the effect of our living and preaching is like paregoric when it ought to be dynamite.

It is certain that the saving and renovating of a lost and ruined world waits upon Christian living and Christian preaching in which there is great disturbance in our own souls, and a more consuming flame in our our spirits. It is said of Paul at Athens (Acts 17:16) "His spirit was stirred in him as he beheld the city full of idols." This word "stirred" is a different one from that used in Luke 23. It means that his spirit was in a "paroxysm." It was like a frenzy. The sight of so much idolatry stirred his soul to its depths and set all his emotions into activity to meet and overcome the conditons which he confronted. It set all the powers of his soul into motion and made it so that he could not but speak, that he could do nothing but protest and preach. The Lord send this spirit upon us all.

We have another word which Peter uses twice in his second Epistle and which is rendered stir-up in our English version. Peter says (1:13) "I think it is right as long as I am in this tabernacle to stir you up." And (3:1) "This is now the second epistle . . . and in both of them I stir up your sincere mind." Here the word means to awaken out of sleep and torpor and lethargy. More than this it is repeatedly used of raising people from the dead. That is the kind of revival we need today, for a revival is making dead things live again.

We cannot dismiss this matter of "stirring up" without quoting Paul's exhortation to Timothy (2 Tim. 1:6) in which he says, "I put thee in remembrance that thou stir up the gift of God which is in thee through the laying on of my hands." Here there can be no doubt that the gift referred to is the special qualification given Timothy for his work by the coming on him of the Holy Spirit. In another place Paul tells him to guard the deposit, to preserve it against any lessening of its value. But here he bids him stir it up, literally, "make the fire live anew." The flame needs to be renewed. A blacksmith does this by the use of the bellows which blows into white heat and glowing flame the dull coals on the forge.

To do this requires evidently personal attention to the spiritual life, constant attention, earnest attention that the fires of religious zeal may be hot enough to accomplish their purpose. The blow pipe in the laboratory, the acetylene torch in the foundry are the embodiment and concentration of heat that burns through many layers of steel. We need a religion today which will melt not butter, not lead, but the rock. And this will come only when we stir up the gift that is in us. May the Lord send us such a revival. Of Stephen it was said, "They were not able to withstand the wisdom and the Spirit by which he spake."

MINISTERING SPIRITS

In the Epistle to the Hebrews the question is asked about angels, "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" Of course the word angel is a Greek word and means originally simply a messenger. But like many other words with a wide general meaning it comes to have a special and technical, perhaps official application. So with the word "apostle," which comes to mean one who has a special and divine commission from God for a particular official service. So with the word "pastor," which meant first simply a shepherd. So with the word "deacon," which meant originally one who serves. These all come to have a special application to those who are appointed to certain official duties.

An angel meant at first any kind of a messenger, but in the Bible and in our religious thinking it came to have special application to those whom God sent out on a special mission, and who form a special order of beings among the hosts of heaven. In the Old Testament we find frequent use of the word and frequent reference to this class of beings. Sometimes "the Angel of the Lord" is mentioned, apparently referring to the Son of God as the Father's specially commissioned spokesman to his people. Thus two angels came to the home of Lot in Sodom. They were in Jacob's vision at Bethel and are spoken of in Job. They are often referred to in the Psalms. And in the New Testament they are spoken of as being instrumental in the giving of the law on Sinai.

Jesus speaks of the angels as being in the presence of God and at the same time as having special duties among men. They announced his birth. They ministered to Him after his temptation in the wilderness. They were ready to answer his summons in Gethsemane, and one of them did come to strengthen him in that conflict. They were about the tomb after his resurrection, and two of them appeared to the disciples immediately after his ascension. One of them delivered Peter from prison, and one of them stood by Paul in the midst of the storm on the way to Rome. You may recall other instances where they appeared. There are many of them. They are spoken of as a great host, or army. Jesus mentions twelve legions as available for one mission alone.

We are thinking of them now as they are described in Hebrews 1:14, as ministering spirits sent forth to do service (or ministry) for the sake of them that shall inherit salvation. Here are two functions of angels, and as much as

they sound alike, they are not the same. He speaks of them as "ministering spirits," and as sent forth for service. These are not the same thing. "Ministering" spirits does not refer to the service they render to other beings, to men. Ministering here refers to their participation in the worship of God, in setting examples of reverent worship, participating in it and possibly assisting others in it. It is the word from which we get our word "liturgy."

This word need not have an offensive sense of a fixed ritual but does relate to the proper way in which we offer worship to God. There is a right way, and there may be many wrong ways. The right way is prompted by such a direct vision of God and knowledge of him as leads to reverence, humility, adoration, praise, thanksgiving. God prescribed in the law of Moses proper ways for approach to him. This was under the direction of divinely appointed leaders in religious service, and necessitated atonement for sin and prescribed the proper offerings and the proper way to bring them. This was a liturgy. We sometimes speak of our meetings for worship and the conduct of worship in the churches—as "services." They are services in the sense in which the word is used in Hebrews. This is what is meant by "ministering spirits." They are spirits whose very nature is worship, whose whole attitude is that of worship, and who spend much of their time in actual worship.

You will recall that in the vision of Isaiah he speaks of seeing the seraphim, the flaming or shining ones whose whole appearance is like the brilliant clouds which reflect the radiance of the sun in the evening or early morning. "Above stood the seraphims; each one had six wings; with two he covered his face, and with two he covered his feet, and with two he did fly." "And one cried to another and said, Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory." In Revelation 5:11-12 John says, "I saw and heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a great voice, 'Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might and honor and glory and blessing.'" Surely they are ministering spirits and can teach us to worship.

The New Testament also teaches that they are present in our worship. Paul in the eleventh chapter of 1 Corinthians is seeking to correct some faults in public worship, and he emphasizes the importance of propriety here by speaking of the presence of the angels, 1 Cor. 11:10. If you are more careful of your behavior when you have "company," maybe you will be restrained by the fact that angels are present when you worship. They seem to be glad to join us, for this is their special delight, the worship of God.

Of course this is just one of the things said of angels in this passage in Heb. 1:14. The other is to do service for the sake of them that are going to inherit salvation. But that is another story for which there is not time now.

After nearly nine years as president of Averett College, Danville, Virginia, which is the oldest Baptist college for women in Virginia, Dr. J. W. Cammack has resigned to accept a call as pastor of the Baptist church at Fork Union, Va., and Director of Religious Activities at Fork Union Military Academy, which is the school established by the late Dr. William E. Hatcher about thirty-five years ago, and which now has an enrollment of over 300 young men. During the term of service of Dr. Cammack at Averett College that school has nearly doubled its enrollment; the endowment has been increased by over 300 per cent; the college has become accredited by every standardizing agency; and the graduating class in the college department is nearly four times as large as it was eight years ago. The college is free of debt and has a good outlook for the years ahead. Dr. Cammack will move to Fork Union, Virginia, the first of April.

IS GIVING AN ACT OF WORSHIP?

—O—

If some one asks this question, the answer is it may be or it may not. It depends on how it is done. Can we make giving a part of worship, make it an act of worship? How can we? When is it worship and when is it not worship? This is a matter of great importance to us all, for its religious value depends upon its being an act of worship.

The only way to decide these questions is to take them to the Bible and get our answer there. We can find the answer in both the Old and New Testaments. We refer briefly to the Old Testament teaching and then turn to the New.

It is plainly and repeatedly taught in the Old Testament that giving is a part of the worship, a very large part and a very important part. To the Jew there was just one place for worship, one place that symbolized for them the presence of God. After the law was given and the rites of worship were instituted and prescribed, there was just one place where sacrifices were to be offered. This was first the tabernacle and then the temple. The people went up to Jerusalem to worship. And if they couldn't go they turned their faces toward Jerusalem and the temple. And they were told not to come with empty hands. They must have some substantial token of their gratitude to God in proof of their sincere worship. Many and varied gifts were prescribed. It is not necessary here to go into that. These offerings were their chief means of showing their love to God.

This was subject to abuse and was seriously abused. God got weary of their offerings and refused their sacrifices because they did not represent real love, adoration, obedience and gratitude. They became substitutes for worship rather than means of expressing it. The same abuse is possible today and may be common. May the good Lord deliver us.

And now as to the teaching of the New Testament about giving being an act of worship. One word used about giving is the word which was used to describe worship. There are several words in the original New Testament which mean ministry or service as applied to the act of worship in the house of God. And sometimes one of these words is translated by more than one word in our English Bibles. The word we are now considering is commonly translated ministry or to minister, or serve. But it is a word with a more specific meaning, that is indicating a particular kind of service. We have brought the word over into our language as the word liturgy. That is a word we have borrowed from the Greek Testament.

This word is closely associated with the house of God, with the temple, and never loses the flavor of the worship in the sanctuary. Thus it is used about the service which Zachariah performed in the temple: "when the days of his ministration were fulfilled." He was there to perform the necessary part in directing the worship of God as the people stood without.

In Hebrews 10:11 the word is used: "And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices." And in Hebrews 8:6 Jesus is spoken of as a priest directing the worship: "But now he hath obtained a ministry the more excellent, etc." See also Heb. 9:21. Paul speaks of himself in Roman's 15:16 as officiating as a priest in offering up of the gentiles. Here he uses the word under discussion when he calls himself "a minister of Christ Jesus unto the Gentiles." Even civil officers are spoken of as exercising this priestly function, Rom. 13:6, "For they are ministers of God's service attending continually upon this very thing."

These things are said to show that this word "ministry," liturgy, has to do with a service rendered to God as an act of worship. Now this is the word Paul uses about giving. For example in Philippians 2:25 he uses this word about Epaphroditus who had brought him an offering from Philippi, whom Paul calls "your

messenger and minister to my need." The word minister indicates one who is doing an act of service to God. Paul again refers to this gift in 2:17, "The things that came from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." There is the figure of offering as an act of worship.

In 2 Corinthians 9:12 Paul uses this same word in speaking of contributions made to the poor in the name of the Lord. He takes two chapters to talk about the collection, and in this verse he says, "For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgiving to God, seeing that through the proving of you by this ministration they glorify God." An offering made to a good cause in Jesus' name is an act of worship, by which we honor the Lord with our substance. We serve him by leading others to acknowledge his goodness ministered through his servants.

—BR—

You never saw an automobile that would run straight unless somebody kept his hand on the steering wheel. And you never saw anybody go straight unless the Lord was in control of the life.

Rev. A. L. Goodrich supplied the pulpit of the Clinton church Sunday morning, presenting the Five Thousand Club plan of paying our state denominational debts. A good beginning was made in securing membership. It is believed that a membership of 100 will be secured.

"Eyewitnesses" is a word used twice in the New Testament, once by Luke when he says he got his information from eyewitnesses, the other by Peter in his Second Epistle, where he says "We were eyewitnesses of his majesty." They are however not the same word in the two cases, though kindred words. The one Luke uses means a personal, identical witness, as if one should say "I saw it myself." This is the sort of evidence that is given us in the Bible on which we are to base our faith in the truth which is brought to us. But the word used by Peter means more than an eyewitness. It is the word used by the Greeks in describing the final degree of initiation into the secrets or mysteries permitted to select people. It is equivalent to having taken all the degrees, to the highest degree, in a lodge or secret order. Peter speaks of his experience on the mount of transfiguration, when he saw the Lord Jesus transfigured or glorified. He was thus admitted into the inmost sanctuary and saw the full revelation of his glory. This is the experience that made him an "eyewitness of his majesty." This was the highest degree of initiation.

Dr. J. J. Hurt, now president of Union University, says that when he was pastor of First Church, Durham, N. C., he asked a deacon to lend \$100 to a young preacher to enable him to enter college. He was surprised at the quickness with which the deacon responded and gave him the \$100. Then the deacon said: "I believe I will tell you a thing. I give every Sunday through my church, but have never been much on specials. Some ten years ago a young man, from down in the section where I came from, visited me and said that God had called him to preach. He wanted to borrow \$100 to enter college. I turned him down, telling him I did not have it. I didn't, but I could have gotten it without any trouble at the bank. The young man entered college and got through without me. They tell me he is making good in the ministry. I am glad to know it, but my conscience has been pestering me ever since I let a golden opportunity pass. When you began talking to me about this young fellow in our church, I did not hear more than about half of what you were saying because something else was saying to me, 'Old man, God is giving you another chance, and if you turn this one down you had better look out.'" The young man to whom he loaned the money is M. T. Rankin, recently made superintendent of Southern Baptist missions in China and Japan.

LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"

GOING PLACES

Vicksburg:

A recent Sunday spent in Vicksburg enabled us to reach three churches and at each one the formula worked, "Ask the people and they'll subscribe."

At the morning service with the First Church we preached from the text, "Give Heed Unto Reading." Dr. Morgan reports that his people are responding in a fine way. About eight out of ten of those thus far seen being glad to have "their own." Pastor Morgan has his work well organized and knows how to get hold of people.

In the afternoon we repeated our morning program at Waltersville. Dr. J. L. Boyd organized this church about two years ago. One-half of the families subscribed then and most of the others have since done so. Pastor Boyd is doing a good work at Waltersville.

Bowmar Avenue had a musical program planned but graciously divided time with us. A few words were sufficient here for Pastor Boyd always pushes the Record. In his own words, "It helps my work for my people to read it." Nearly every family of Bowmar Avenue is a subscriber.

Anyone fortunate enough to get the Hinds Junior College Glee Club for a musical program will be doing themselves a favor. Their program was fine.

Northside—Jackson:

While Pastor Metts preached for his brother, Jim at Water Valley, we were happy to preach again at Northside. We hardly knew the place. Ira Metts has certainly done things in ten months. Several people were just waiting for a chance to subscribe. For it is true that, "Ask the people and they'll subscribe."

Coffeeville:

Pastor Breland of Coffeeville has been "enjoying" poor health lately. So we dropped in to help him keep his folk taking the Record. As ever the response was fine. But then we expected it thus. Pastor Breland keeps the Record before his people. If less than half of the families were taking it, he would feel that things were not "just right."

Hattiesburg:

A short trip to Hattiesburg to make final plans for a special Hattiesburg edition of the Record found such excellent preparation already made that we needed less than one-half day to do what usually required from one to two days.

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PASTORS, YOU CAN HELP

Total Circulation Jan. 30, 7,739.

Total Circulation Feb. 6, 7,938.

Total Circulation, Feb. 13, 7,824.

Two points where help is needed:

1. On expirations. We average nearly 600 expirations a month. No one man can cover Mississippi and see all these. But each pastor could see the few in his own town. Remember it helps a pastor's work for his people to have the Record.

2. Most Mississippi pastors, as many have demonstrated, can get many of their people to subscribe for the Record. To expect one man to completely cover Mississippi is expecting slightly more than one man can do.

Brethren, we dare you to give your people a chance to subscribe. They'll do it.

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THANK YOU

Mrs. J. O. Ritter, Durant; Mrs. L. M. Baker, Meridian; Rev. C. W. Baldrige, Inverness; Rev. H. I. Rushing, Olive Branch, Florence; Mrs. D. M. Callis, Okolona; Rev. R. A. Morris, Holly Springs; Rev. J. E. Kinsey, Lula; Rev. C. S. Thomas, Itta Bena; Mrs. J. L. Head, Gulfport; Mr. A. Polk, Hattiesburg.

"Ask the people and they'll subscribe."

WATCHING GOD IN BIBLE STUDY

The Benefits of this Method of Bible Study

Eldridge B. Hatcher

VI

May we give some reasons in favor of the method of "watching God in Bible study."

1. It gives the student a definite goal in Bible study. He now has something specific to hunt for when he opens his Bible.

I read of a very wicked man who lost his little idolized child. After the funeral he was observed turning the pages of the Bible with almost frantic interest.

"What in the world are you doing with that book?" asked a friend in surprise.

"I'm trying to find out where my little darling has gone to," he almost screamed in reply. Ah, he was hunting for something and the Bible instantly became an exceedingly interesting book to him. Christ spoke to the Jews about their searching the Scriptures, and searching means looking for something definite.

2. The Bible was written to reveal God. It is a moving picture in which God is presented as the chief Figure in the vast Drama of Human Redemption. Upon Him therefore we should keep our eye as we read His word, for He is the subject of the Bible.

"To Him"—notice: "to Him"—"give all the prophets of witness," says the Bible; and Christ declared, "Moses wrote of Me"—not of Abraham, Joseph, and others, but "of Me." Moses did write much about those men and yet Christ said, "Moses wrote of me." In reading Moses' writings, therefore,—the first five books of the Bible—let us look for Christ. Christ in speaking of the Old Testament Scriptures (John 5:39) said, "Ye search the Scriptures . . . and these are they which testify of Me." In other words, the subject of the Old Testament is Christ,—Christ as the manifestation of the Father. "The Bible," says Dr. Andrew Murray, "is nothing but a pointer pointing to God."

God is not just one of many persons in the Bible. He is in a class by Himself and in that class He is the only subject of the Bible. The Bible was not written to exhibit the human characters and God. Neither was it written to show partly the human characters and chiefly and preeminently God. God alone—let it be repeated—is the subject of the Scriptures and they were written to show Him and Him alone. But—let it earnestly be repeated—the human characters must of course be studied—studied carefully—but they should be studied from the divine point of view. They must be brought in to show His glory. They are the mere clay in the hands of the God, the Potter, and are merely instruments in the hands of the divine worker. Therefore let us watch Him through them and through what is said about Him. Let the teacher, therefore, whenever explaining, or expounding, a Bible passage, never forget that the subject of that passage is God, and his duty is to show his hearers what light the passage throws upon God. In doing this he must of course use the human elements in the chapter. God is the subject of the Bible.

3. The deepest hunger of the soul is for God—peace with God—fellowship with God. On last session I asked my students in the college (for young women) to hand in to me in writing at their next meeting an answer to this question: "Suppose you were going to hear a preacher preach next Sunday and you knew he would give you in this sermon that which would satisfy your deepest, spiritual heart hunger, what would you want him to give you?" There were 24 girls in the class and twenty of them said, "I would want him to preach about Christ"—or God, or the Lord, etc.—that is, about the divine being—and one of them wrote, "I would want him to show me how I could have Christ as real to me in my life as my father and mother are." "Oh, that I knew where I might find Him!" is the Psalmist's cry, and also humanity's cry, for God.

When we teachers and preachers stand before our classes and congregations do we realize that probably five out of every six of these listeners (as was the case in my Bible class) have in them this hunger?

Dr. H. A. Porter, in a recent article, quotes George Barrow as saying that one Sunday evening, as he was walking past a gypsy encampment, one of the gypsies mistaking him for a parson cried out to him, "Sir, give us God, give us God." Ah, there it is again,—the hunger for God. This heart hunger for God cannot be satisfied in Bible study if we look chiefly for Abraham, Moses, Peter, or John instead of looking chiefly for God.

—BR—

OUR NEW EUROPEAN WORK

MEMBERSHIP

Exerett Gill, European Representative

Bucarest, Rumania

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Every experienced foreign missionary knows that statistics do not tell the whole story. Nor do they in the homeland. Yet figures have their value and interest. Luke was attracted by the arresting statistics of Pentecost and later days, and carefully jotted down the statistical results of the work of the Holy Ghost. Yet there are imponderable facts in all religious life, many of which are of the highest importance. What, for example, could be of more significance than the change of attitude of a government or people toward the Christian message, though for a certain period the change may not be reflected in the annual reports?

The character and growth of the membership of our European Baptist brethren cannot be judged and understood by simply referring to them under the category of "European Baptists," as if they were all the same people. Races, peoples and nations have their own peculiarities and slants just as do individuals. The psychologies of the various European groups are as interesting as they are informing. This missionary sketch is not a mere pedantic essay. It is a serious attempt at explaining facts which, on the surface, frequently non-plus us. Why, for example, is it that after more than sixty years of missionary effort we have only one thousand Baptists in Spain, while in Bessarabia, one province of Rumania, we have annually one thousand baptisms? The answer to that question involves not only the history of the varying missionary methods and missionaries, but of racial religious psychology and race-capacity for religion of different peoples. This is a subject which could be made interesting and popular in a book.

Psychologists have uniformly recognized human personality as having three distinct, yet intimately related, powers known as the intellect, the sensibilities and the will. Now it may be a mere co-incidence, if so a very striking one indeed, that the three great racial groups of Europe—the Latin, the Anglo-Saxon-Teuton, and the Slav—may be distinguished from each other, among other things, by the way in which they react to religion. Each reacts to religion by a certain emphasis, or special experience of, one of these powers of the human soul. Of course, these emphases are interpretative, and not all-inclusive.

Speaking in general terms, then, the Latin approaches religion through the intellect; the Slav through the emotions; and the Anglo-Teuton through the will. That classification will tell much, but not, of course, all the story.

The Italians, Spaniards, French, Portuguese (the Eastern Greeks might well be included in this list of the "Mediterraneans") are attracted to religion mainly through their intellect and the aesthetic sense—the love of the beautiful. The result is the Roman Catholic and Greek churches, which are religions formed and fashioned to fit the Mediterranean mind. Hence their ornate cathedrals, ornate worship, music, processions, priestly vestments and all the parapha-

nal of religious beauty and art. Those "church fathers" of old knew what they were about when they took a simple spiritual religion and twisted and tortured it so as to fit the Graeco-Latin soul.

What would have happened if in its first contact with Europe, Christianity had met with the Nordic mind, is only an academic question, it must be admitted, but it gives rise to thoughts. Those Graeco-Latin and non-Nordic "church fathers," had they been in Palestine at the time, would surely have joined with the Pharisees in rejecting, if not crucifying, that young Rabbi seated on a rock on the mountain-side speaking in simple direct fashion to the motley multitudes of a religion of the spirit.

The great Nordic group to which most of us belong, receives its religion largely through the will. That is our great battle—shall we submit our wills to the will of God in Christ? When we can say in all sincerity, "Thy will be done," we are Christians. It matters little to us whether we reach that eternity-determining decision in a cathedral or on the "sawdust trail" in a warehouse. The all-important question with us is—"Who's master of our lives—Christ or ourselves?"

The Slav—including Russians, Poles, Jugoslavs, Slovaks, Slovenians, Czech-slovaks and the rest—finds God largely in the realm of the emotions. He must feel God, or see Him in a mystical sense. The Slav is the world's greatest mystic—the emotional religionist.

This is only a rough outline of the religious characteristics of our European brethren, but it helps us to understand the history of missionary work among them. The simple gospel of the Baptists makes but a slight appeal to the intellectual-aesthetic Latin. What have we to offer them with our bare preaching-halls? It is plain that we can never compete with the rich liturgy and gorgeous religiosity of the Latin-Greek church. We have another and spiritual religion, as Christ taught the Samaritan woman. Hence the small results of our work in European Latin lands. The Latins of the Americas are mixed with other bloods, and any difference between these two Latin groups may be explained by this fact of blood-mixture.

So it is made fairly clear why it is that we have such encouraging statistics in Rumania and Eastern Europe. We have the mystical psychology with which to deal. Their hearts are open to the sweet, simple heart-religion of the gospel. As every one knows these encouraging statistics of Eastern Europe are not the result of "sowing the country down," as we gaily and Anglo-Sax-only describe one of our greatest religious campaigns, with men or money. For we have not had our quota, so to speak, of either; but we have what is better—hearts with mystical capacity for God and His gospel.

At the close of the world war there were about one hundred Baptists in Bessarabia, the Russian province added to Rumania, and now they number between ten and eleven thousand. In all Rumania at the beginning of our cooperative work, there were perhaps twenty-five thousand Baptists. Now they number from fifty thousand on.

This Slavic mystical, emotional element while being of great value in making converts and increasing baptisms, has its accompanying dangers. The Baptist churches are the "happy hunting grounds" for Pentecostals, Adventists and Millenarians. But it must not be imagined that these Baptists do not make good Christians and are not of martyr-stuff. They suffer and endure for their faith. When their history is written, the world will sit up and weep and pray. It is this great group which has furnished our surprising statistics in recent years. If only by the mercy of God and the sanity of man, we could avert a world war, and if only Russia could be opened up to the gospel, we would witness, I believe, one of the great eras of church history in the coming decades in these very regions of the globe.—F. M. B., Richmond, Va.

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HISTORICALLY SPEAKING

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At our suggestion some months ago that all old church records be sent in to the Mississippi College Library at Clinton, for our Mississippi Baptist historical collection, several old record books have been sent in. Dr. J. G. Chastain of Lexington, Miss., has sent several bound volumes of the old Foreign Mission Journal and some pictures of prominent persons of generations ago which are very valuable. These have been properly filed in the collection.

From the old Bethesda Baptist Church of Hinds County come three volumes of their records from the organization in January 1846 to January 1926 when Rev. R. A. Langley became pastor. These records are very complete and well kept. The original volume is seventeen inches long, twelve inches wide and nearly three inches thick which brings the record to October 1905 when brother J. A. Lee was called as pastor; Dr. W. T. Lowrey presiding as moderator pro tem. There is not a pencil mark in the whole volume, every line being written in ink, and some of it with as beautiful hand writing as I have ever seen. The clerks of this old church were fine pensmen and kept full and accurate records. The preacher who led in the organization was Rev. R. Warner and he was called as the first pastor and had as his assistant Rev. Samuel Thigpen. Brother Isaac Riser donated the land on which the house was built (with ten dollars in hand to make it legal) and was appointed as deacon. Brother George Riser was elected clerk of the church. In March of 1846 we find this interesting bit of history: "Resolved, That brethren I. Riser and J. H. Collins be appointed as delegates to Palestine church to open correspondence with them, and request them to correspond with us." Thus a fraternal relationship was sought for mutual benefit.

From some one comes the old record book of the Ebenezer Baptist Church, Holmes County, and the only record, organized on Sept. 5, 1837 in McGee's Mill on Black Creek. Rev. S. S. Lattimore led in the movement and was called as first pastor, assisted by Rev. Meady White and Rev. Joseph Morris, the latter acting as moderator pro tem. Brother John Applewhite was appointed as the deacon. The church voted to affiliate with the Zion Baptist Association. They had no regular clerk till the coming of brother A. V. Rowe from Lexington in December of the same year at the dissolution of the church at Lexington, and he was elected clerk immediately. He served through 1840 when he applied for letter of dismission to join some other church. The minutes of his years' of service as clerk are the most complete and the neatest of all the history of that church, and among the best of any clerk of any church of all the researches of this writer. He wrote a beautiful, longhand, not so fancy as some, but as uniform and even as I have ever seen. The paper was not lined, but he followed so perfect a line that when he reached the bottom of the page of forty lines the last line was as near parallel to the bottom of the sheet as the one at top was to the upper edge.

In the final conference of this old church on January 4, 1868 we find this significant action:

"And on motion the following preamble and resolutions were unanimously adopted;

Whereas, in the inscrutable providence of an all-wise and gracious God, the Ebenezer church finds herself so situated (having suffered a most wanton and atrocious calamity—the burning of her house of worship—and the unsettled condition of the country now moving a large number of her members to a western state) and being today in conference assembled in full fellowship and harmony with all her members, (in same conference they had just restored two young ladies to fellowship and excluded one man) and with perfect consciousness of her sublime dignity as a church of Jesus Christ, being impressed with a prayerful, mature and deliberate conviction of the propriety of dissolution;

Therefore, Resolved, that in the judgment of the Ebenezer church she ought to, and by this action does dissolve forever her organization and connection as a church, granting to all her members who may call for them certificates of their standing as such;

And Resolved Further, that we will cherish the memory of the past, pray for each other and endeavor to live for God.

John A. Linder, Moderator,
Latta Wilbanks, Clerk."

In conclusion, now, who will be the next to send us your old church record books for safe-keeping in the Mississippi College Library, Clinton, Miss.? They may still be considered as property of the churches sending same, but kept there for convenience to future historians and more secure preservation. Just address same to me, Dr. P. I. Lipsey, or the College Librarian.

Very sincerely,
J. L. Boyd.

Vicksburg, Miss.

—BR—
"CHURCH MUSIC"
Pointed Paragraphs
I. E. Reynolds

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No. 12. Church Hymnals and Song Books.

Much is being said at the present time relative to hymnals and song books which are used in our churches as to their character and content, size, and how and where they can be secured. All of these questions are pertinent and should be answered as honestly and intelligently as possible. The church hymnal is one of the most essential instruments of service in any church, and should be selected with the utmost care in order to secure one that will fill the need in the most effective way. The hymnal or song book used in any regular church, Sunday school, B. T. U., or evangelistic service should be filled with music only that is conducive to a worshipful, meditative, inspirational, and spiritual atmosphere. Every hymn used should be couched in good English, arranged to music of character that will aid in conveying the message of the text in the most helpful way. It should have appropriate selections for any occasion. It should be practiced for the congregations by whom it is used. The writer believes that the best method of developing a wholesome church music is to supply all departments of the church, including Sunday school and B. T. U., with the same hymnal in order that there may be the greatest unification in the congregational singing. Our churches through a psychology promoted and fostered by the commercial song book publishers have been weaned away from our great denominational hymnal, many of our church leaders, preachers, choir directors, and song leaders included. These publishers have sent out song books by the millions. Many of them are filled with music unworthy the name of church music and the churches have been the unsuspecting prey of this propaganda. These publishers have catered to popularity and applause in making up their books instead of including only in them music of character and merit. Catering to the popular masses always means the lowering of standards and the vitiation of taste and appreciation. In the following paragraphs more will be said relative to this because of its vital importance in relation to a wholesome church music program.

BROKEN CAMPAIGN PLEDGES

—o—

In his speech before the American Liberty League, on the night of January 25th, and broadcast over the Columbia Broadcasting System, Hon. Alfred E. Smith, took the present national administration severely to task for what he considered its failure to carry out the platform pledges of 1932. In effect he stated that only two planks of the party's platform had been carried out, namely: the repeal of the eighteenth amendment and the regulation of the New York Stock Exchange, neither of which affected the lives of the American people. Towards the close

of his speech in discussing the method provided for the amendment of the United States Constitution, he stated that it had been amended once, by mistake, but that we, (the American people) had corrected that mistake, referring, of course, to the prohibition amendment.

The speaker, however, was notably silent on the fact that the party also pledged itself to prevent the return of the open saloon and to respect the laws of dry states. Both of these pledges have been violated, and it has been stated that there are about seven hundred licensed liquor dealers in Mississippi alone, all operating under federal licenses.

We agree with much that the speaker said on that occasion, but we cannot subscribe to the statement that the American people made a mistake when they adopted the eighteenth amendment. On the other hand many people believe as we do, that a tragic mistake was made when it was repealed. Neither can we accept as true the statement that the repeal of this amendment did not affect the lives of the American people. The evils of the liquor traffic are not confined to any particular section of the country. The ever increasing number of deaths caused daily by drunken automobile drivers and the many crimes committed by people under the influence of liquor, to say nothing of the effect of the drinking by this generation will have on the next, are of vital concern to the people of the whole nation.

It is well to remember that liquor is bought and sold for only two purposes, one for the profit there is in the traffic, and the other to satisfy a thirst for alcohol. Neither of these is commendable. The man who engages in the traffic to earn easy money will usually sell to any one who can pay the price regardless of the consequences. He apparently consoles himself with the thought that people are going to drink any way, and has little concern for the number of lives that may be snuffed out, or how many people may be made to suffer as a result of his sales. The man who purchases liquor to satisfy a thirst for alcohol often makes a fool of himself, and frequently causes innocent and helpless children to suffer in order that he may satisfy his appetite.

We are often told by the advocates of a legalized liquor traffic that true temperance must be achieved through education and not by legislation. The quickest way to achieve true temperance is to destroy the traffic entirely, and education alone will not do this. We need laws to restrain those who refuse to be taught.

The Mississippi legislature, instead of passing resolutions calling on sheriffs and other enforcement officials to do their duty, should repeal the act legalizing the sale of beer and wine and enact a law authorizing and requiring the governor to summarily remove these officials from office when the violation of any law becomes so open and flagrant that they are presumed to have knowledge of same. Officials who try to close their eyes to conditions around them, when everybody else in the community knows what is going on, should be forced to do their duty or get out of office.

—Observer.

—BR—

Arkansas Baptists lease their paper to Rev. J. I. Cossey, the editor, and pay \$2,000 a year for two pages in the paper for promotional work. The debts on the board are to be settled at 35c on the dollar, and a campaign is on to raise the money.



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JACKSON, MISS.

Mississippi Woman's Missionary Union

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Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

WEEK OF PRAYER FOR HOME MISSIONS March 2-6 Inclusive

Some good suggestions to observe:

Earnestly request each one to commit to memory, if not the words certainly the essentials of the assigned part, also asking those who will offer the prayers to study the facts to get their hearts in sympathy with the situation.

Highly important is the early and very careful distribution of the offering envelopes. Make an especial effort to get every woman in the church to accept and use an envelope with her name previously inscribed on it by the society's Stewardship Committee. Call the attention of each acceptor of an envelope to the Scripture references on the reverse side of the envelope, asking that all such be used in the family or private worship; explain as to the week's goal, appealing for an offering measured by love for God and for one's native land. When one listens to or reads about Rear Admiral Byrd the conviction grows that, however much his explorations may have satisfied his adventurous nature, he was urged on and on by the unselfish motive of service through scientific research, his long lonely vigil giving the final delicate proof of such devotion. Even so it is hoped that every contributor to the Annie W. Armstrong Offering will give unselfishly, devotedly. The goal for the week's offering is \$105,000: each organization is urged to set its goal at 10% above its gift to the offering last March, constant prayer and careful planning being employed in attaining and then exceeding the goal.

Included in the foregoing as to a 10% increase and also in another desire mentioned in connection with the church-wide distribution of the envelopes, the following five projects have been suggested for each Woman's Missionary Society in its observance of the March Week of Prayer:

- (1) Seek to secure a gift from every member of each organization, both active and inactive.
- (2) That each organization plan and pray for a 10% increase over gifts of the 1935 Annie W. Armstrong Offering.
- (3) That in every community at least one foreign family be enlisted and, where there are no foreigners, that one family be enlisted that is not otherwise in touch with the church.
- (4) That contact be made with the Negro women of the community and, if possible, ask them to take a part on the program.
- (5) That friendly contact also be made with the Jewish people of the community.

In this connection it may prove helpful to say that Rev. Jacob Gartenhaus has recently written another tract concerning work among Jewish people, the title being: "A New Emphasis on Jewish Evangelism through Personal Service." Any one purposing to try to win a Jew to Christ may easily obtain a free copy of the leaflet by writing to State Headquarters.

Leland W. M. U. made a poster for the Lottie Moon Week of Prayer, enrolling the name of every woman who made a contribution during the week. When the week closed the name of every active member was on the poster. Their offering was a worthy one. A good suggestion for the Home Mission Week.

FROM A SUPERINTENDENT

Dear Miss Traylor:

The four churches of Zone Two, Lauderdale County, held a rally yesterday. We had a very good attendance considering the flu epidemic

that has had Meridian in its grip for the past two weeks. Miss Nannie David, our city missionary, taught the book "Who Is My Neighbor." The four churches in this zone with missionary societies accepted the responsibility of putting on a missionary program in each of the four churches of the zone that do not have a society. These programs are to be put on in March, using the Annie W. Armstrong season of prayer literature, and an offering is to be received for Home Missions. It is my desire to put over a similar program in each of our four zones.

Mrs. R. M. Martin.

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Dear Mission Study Leaders:

We should all be studying "Who is My Neighbor?" preparatory to our season of prayer for Home Missions. You will find this an unusually interesting picture of our Home Mission needs and of our responsibilities. Mrs. Aulick gives us helpful suggestions and aids for the study. Order from Baptist Book Store, Jackson. Price 25c.

For definite study the second quarter we are urging the study of a book on Stewardship. Among those suggested are:

- Stewardship Parables of Jesus—Long.
- Stewardship in the Life of Women—Wallace.
- The Larger Stewardship—Cook.
- Women and Stewardship—Pearce.

Announcement will be made later as to Mission Study Institutes. These will probably be held during the summer quarter.

Please send your reports that we may have an accurate record of what we are really doing in Mission Study in Mississippi.

Mrs. Lawrence says: "Mission study is the key to growth in all phases of missionary thinking, living and giving." As mission study chairmen, let us realize our responsibility and opportunity.

Mrs. J. H. Nutt, State Chairman.

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YOUNG PEOPLE'S COLUMN

The report cards in hand February 1st show the following A-1 organizations in 1935: Congratulations!

R. A.'s

Clinton, Mrs. Hattie A. Mangum.
Calvary, Jackson, Mrs. J. M. Joffrion.
Briar Hill, Mrs. O. L. Boteler.
Rosedale, Rev. Geo. Gay.
Sunflower, Mrs. E. F. Mullen.
Liberty (Kemper County), Eloise Wilkerson.
Gulfport, Mr. T. J. James.
Laurel, Mrs. J. M. Hill.
Brookhaven, Mrs. J. V. Myers.
McComb, First, Mrs. J. L. Sandifer.

Y. W. A.'s

Clinton, Mrs. Mary Gray.
Briar Hill, Mrs. W. S. Taylor.
Rosedale, Mrs. T. E. Dodd.
Leland, Mrs. E. H. Westmoreland.
Indianola, Mrs. Clyde Thompson.
Grenada, Mrs. F. A. Stacy.
Alexandria, Mrs. T. R. Brewer.
West Point, Mrs. E. E. Stevens.
Quitman, Mrs. W. L. Meadows.
Gulfport, Mrs. M. W. Kirkpatrick.
Laurel, Miss Myrtle Letts.
McComb, First, Mrs. R. J. Hughes.
Magnolia, Mrs. Chas. E. Brumfield.

G. A.'s

Clinton, Mrs. L. C. Standifer.
First Baptist, Jackson, Mrs. W. N. Lay.
Yazoo City, Mrs. R. D. Owen.
Rosedale, Mrs. C. R. Ashford.

Duncan, Mrs. W. L. Burns.
Leland, Mrs. B. S. Milan.
Greenwood, Mrs. H. B. Nabors.
Sunflower, Mrs. F. M. McEachern.
Grenada, Mrs. G. F. Deeton.
Sardis, Mrs. Harris Day.
Houston, Mrs. J. T. Lowrey.
Aberdeen, Mrs. J. T. Cubby.
New Albany, Miss Lora V. Smith.
Pontotoc, Mrs. Mitchell Owen.
West Point, Mrs. Enoch Miller.
Starkville, Mrs. Archie Henry.
Shubuta, Mrs. Thomas Evans.
Liberty (Kemper Co.), Miss Eloise Wilkerson.
Blackwater, Mrs. Ernest McLelland.
Meridian, First, Mrs. E. L. Summer.
Meridian, First, Mrs. T. A. Gilbert.
Newton, Mrs. J. D. Tidwell.
Hickory, Miss Ruth Everett.
Biloxi, Mrs. M. F. Lutz.
Gulfport, Miss Maurine Jordan.
Gulfport, Mrs. J. L. Head.
Laurel, First, Mrs. Lavon Boyles.
Laurel, First, Mrs. L. G. Gates.
New Hebron, Mrs. R. R. Hutchins.
New Hebron, Mrs. L. B. O'Mara.
Silver Creek, Mrs. J. F. Sharpe.
Monticello, Mrs. E. F. Atwood.
Brookhaven, Mrs. Walter Leggett.
Magnolia, Mrs. C. R. Raborn.
Magnolia, Mrs. James Wiltshire.
McComb, First, Mrs. T. J. Finch.
Tylertown, Mrs. Walter T. Simmons.

THANK YOU

I take this opportunity to thank every pastor, Sunday school superintendent and all officers and teachers who helped to make our State-wide Conference in Jackson on February 3-4 a success. Your cooperation and hearty response to my request greatly heartens me and will encourage me in my efforts to reach and enlist every church in Mississippi. With that same kind of interest and cooperation manifested here we can succeed in a great five-year program in Mississippi. I pray the Lord's blessing on every one of you.

J. E. Byrd

A letter from Dr. Truett published in The Baptist Standard showed him at Calcutta on January 10, leading a strenuous life bearing faithful Christian testimony day after day.

Somebody said prohibition lost in Texas because of the bad citizenship of good people, who did not vote, adding that a citizen without a poll tax receipt is like a soldier without a gun. The final expression of citizenship is in voting.

When the state schools got into the hands of politicians a few years ago there was an exodus of young men and young women from Mississippi to colleges and universities in adjoining states. There are enough Mississippi students in the University of Louisiana and the University of Alabama to make a good college.

PASTORAL CHANGES: R. C. Miller, Jr., of Durant, Okla., accepts the pastorate at Melrose, N. M.; B. B. Cox goes from Carlisle to Wynne, Ark.; Roy McCulloch resigns as pastor at Oxford, N. C., to become president of Chowan College; W. A. Boston goes from Maramec to Oilton, Okla.; Ralph Davis goes to Ashdown, Ark.; J. R. Smallwood goes to Flatonia, Texas; W. T. Rouse resigns at Arlington, Texas, and will teach the Bible in the state colleges at Denton; Paul Stewart goes from Columbia, Ala., to Columbus, Ga.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in
advance.

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Pioneer Preachers

The greatest men our nation has
ever known were the pioneer
preachers who laid the foundation
of religion and morals in this land
of ours. They faced cold, rain, dan-
gers of all kinds and even hunger
that the word of God might be
preached to the lost pioneers. These
men put their saddle bags on their
faithful pony and left home and
loved ones to tell the old, old story.
Great is their reward in heaven.
Greater men never lived.

"The Pioneer Preacher"

"Our pioneer preachers brought the
Word

And founded churches in the wild-
erness;

His only scimitar the faith that
spurred

Him on to ford the swollen
streams and press

Still further in the forests, caring
less

For risk of death than for the
spider's cord

That brushed this mighty servant
of the Lord,

In homespun woven to a parson's
dress.

"For forty years he rode beneath
the trees

And left as footprints on the
winding trails

White meeting-houses on the wood-
ed vales—

New Canaans, Olivets, and Gali-
lees;

And as he rode I think there fol-
lowed him

Another David and his cherubim."

Brother E. D. Pace

Edward D. Pace was born in New-
ton County March 28, 1866, mar-
ried Eliza Ann Blackburn Feb. 7,
1889; united with Hazel Baptist
Church October 1909, and was bap-
tized by Rev. N. A. Edmonds. He
was faithful always to his church

and pastor. He had much to do with
the building of the new church at
Hazel, and was the first to have a
burial service held in it. His good
wife preceded him to the grave by
several years. The following chil-
dren survive him: Irvin M., of Jack-
son, John L., E. D., Jr., S. M. and
Mrs. Ruby Clark of Lake and Stan-
ley, of Inwood, W. Va. I was his
pastor for many years and found
him a good, true man. May the Lord
comfort his loved ones.

A recent card from Rev. B. E.
Phillips, of New Hebron, says: "I
am well in my third week shut in-
doors with flu. It is a light attack,
yet it holds on. I am rather weak
from it. . . . The bad weather is
greatly interfering with my church-
es. Up until the bad weather we
were headed upward in spite of the
fact that I have been on this field
seventeen and a half years. While
shut-in I am very much enjoying
my Bible reading. This is one book
which gets better every time I read
it." Yes, dear brother, the old Book
gets sweeter and sweeter as the
days go by.

I stated last week that Rev. L. J.
Crumby was the only representa-
tive at the Sunday School Confer-
ence at Jackson, but our faithful
brother, clerk of the Yalobusha Bap-
tist Association, was there too. He
writes in glowing terms of the
meeting and is anxious, as is brother
Crumby, to begin to put more
spirit into the work.

Coffeeville Baptist Church had
Rev. A. L. Goodrich, circulating
manager of the Baptist Record, with
it last week for a day. Consequent-
ly the dear old Record is coming
into the homes of more than half
of our Baptist. Brother Goodrich is
deeply absorbed in his work, and
has doubled the number of sub-
scribers to the paper. Sorry his
good wife is in poor health. May
she soon be well.

From a letter from Mrs. Carrie
Pace, Jackson, Miss., a member of
Northside Baptist Church, I quote
the following: "We surely are well
pleased with our pastor now. He is
doing a wonderful work out here." Rev. Ira F. Metts is pastor of
Northside Baptist Church, Jackson.
It is a rather new church in an im-
portant part of the city.

On account of bad weather and
other things the writer did not get
to Coldwater, Neshoba County, the
second Sunday. Brother Zeno M.
Wells, of Newton, went and said he
enjoyed his trip.

Dr. John F. Carter, of Clarke
College, speaks over the radio from
Meridian each Sunday at 5:00 p. m.,
on the Sunday school lesson. Tune
in on him.

One Baptist editor asks in view
of approaching excitement in this
political year that the people pray
for him that he may have courage
and wisdom. Good idea. It reminds
us of Dr. B. D. Gray's story of the
old negro who asked on Sunday that
the brethren pray earnestly for him
in the few days ahead. His reason
was that he had to build a fence
around a watermelon patch and
whitewash a chicken house. He
needed their prayers.

They'll call him Mike, this eight
and a half pound boy born to Rev.
and Mrs. S. B. Harrington of Gall-
man. He joins an older brother and
sister. Congratulations.

Dr. W. W. Hamilton writes that
the Baptist Bible Institute last week
cancelled another \$1,000 bond with
what they received from the Hun-
dred Thousand Club.

The news leaks out that the pope
some time back asked the League of
Nations to give Mussolini a mandate
over Ethiopia. There has been little
room for doubt from the beginning
as to the real attitude of the pope
in this war.

Trails, by William H. Bunce. The
Boardman Press, Nashville, Tenn.,
1935. Pages 172. Price \$1.00. A vol-
ume which will appeal to boys es-
pecially. Here are stories about ani-
mals which are written out of rich
experiences.

Dr. Curtis Lee Laws, editor of
the Watchman-Examiner of New
York says that in 1934 three and
a half million people died of starva-
tion or committed suicide facing
starvation, and that was the year
in which the government destroyed
millions in food crops.

There is an old proverb that liars
should have a long memory. But
they don't. Those who promised no
saloons, no bootleggers, lowered
taxes, temperance increased, protec-
tion of young people, etc., etc., have
forgotten all about it. Or have
they?

It is pretty generally agreed
that we have had the hardest winter
for many years. Now we know why
those wild geese were going south
last August. We wonder why geese
should ever have been selected as
an emblem of stupidity. Maybe you
didn't insult anybody by calling him
a goose after all.

Brother Sam Waggoner was or-
dained by the Parkway Church,
Jackson, last Sunday morning. He
was approved by a presbytery meet-
ing in the editor's office two days
before, consisting of his pastor, J.
P. Harrington, Dr. W. A. Hewitt,
Dr. H. M. King, Rev. A. F. Crit-
tendon, Rev. L. W. Ferrell, Dr. P.
I. Lipsey and Dr. J. C. Hoover. The
last named was pastor at Engle-
wood, Colorado, when Sam surren-
dered to the ministry, and preached
the ordination sermon Sunday
morning. Brother Waggoner has
spent two years in Mississippi Col-
lege and has now been called to
Bethel church in Rankin County.

When Children

Need a Laxative

In children's little bilious attacks
and common colds, a very important
part of the treatment is to keep the
bowels active. Mothers have found
pleasant-tasting Syrup of Black-
Draught very useful in such cases.
In fact, whenever laxative medicine
is needed, children will not object
to being given Syrup of Black-
Draught, and by its relief of con-
stipation, recovery will be hastened.
Sold in 5-ounce bottles, price 50
cents.

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A Full Size Specialty posed photo
FREE with every can of
Sweet Georgia Brown Hair Dressing
Every colored person wants this picture, so "clean-
up" Big Money taking orders from colored folks
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Philips Brooks was asked if he
didn't think a man could preach a
better sermon if he preached only
once a week rather than the accus-
tomed two sermons on Sunday. He
replied that if the purpose was to
preach a big sermon, it could be
done with once a week better than
twice. But if the purpose was to
minister to people's souls it could
be done better with two services.
On the same principle the brethren
who think one great denominational
paper in the South would be better
than one in each state have some-
thing to learn from conditions
among Northern Baptists who are
suffering a serious decline in de-
nominational loyalty and missionary
contributions since they have dis-
continued their state denomination-
al papers.

The Man Who Knows

Whether the Remedy
You are taking for
Headaches, Neuralgia
or Rheumatism Pains
is SAFE is Your Doctor.
Ask Him

Don't Entrust Your
Own or Your Family's
Well-Being to Unknown
Preparations

BEFORE you take any prepara-
tion you don't know all about,
for the relief of headaches; or the
pains of rheumatism, neuritis or
neuralgia, ask your doctor what he
thinks about it—in comparison
with Genuine Bayer Aspirin.

We say this because, before the
discovery of Bayer Aspirin, most
so-called "pain" remedies were ad-
vised against by physicians as being
bad for the stomach; or, often, for
the heart. And the discovery of
Bayer Aspirin largely changed
medical practice.

Countless thousands of people
who have taken Bayer Aspirin year
in and out without ill effect, have
proved that the medical findings
about its safety were correct.

Remember this: Genuine Bayer
Aspirin is rated among the fastest
methods yet discovered for the relief
of headaches and all common pains
... and safe for the average person
to take regularly.

You can get real Bayer Aspirin at
any drug store—simply by never
asking for it by the name "aspirin"
alone, but always saying BAYER
ASPIRIN when you buy.

Bayer Aspirin



Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Longer lesson, Luke 8; Printed text, Luke 8:26-39.

PEOPLE BEFORE PROPERTY

The golden text is in line with the lesson. It speaks of the impossibility of the equally divided heart, of equal halves of a double life, of equally lofty performances in any view of a double standard. No man can think highly as he ought of the rights of man while he is the slave of greed for gain. No man will be careful as he ought of human rights while he values silver above human souls, property above people, gold above God, his ducats above his Deity. He must allow himself to be mastered by a passion for the will of God in his life, or the devil will come into command of his powers. He must serve God, or Mammon will have right-of-way in his living.

The longer lesson begins with the teaching of our Lord as to the importance of hearing the word of God. By this is meant the importance of attending to the teaching with the intention of understanding, with the desire of knowing and of doing what the word of God commands, the desire of shaping the life according to the teaching of the word. How scarce the really intent hearers of the word! So rare are they that a preacher who has one or two good ones in a congregation comes to know and speak of them as the ones who pay attention. An old preacher was accustomed to speak of two good hearers whom he had known during a long ministry. Of course the preacher has his responsibility, and I would not minify it nor excuse the brother who does not discharge it. I recognize the point in the story of the preacher who asked how to get the attention of his people and was told that the best way was to give them something to attend to. But this being said with all emphasis, there remains the responsibility of the hearer, and it was in the pointing out and enforcing this responsibility that our Lord said, "Take heed therefore how ye hear." (Lk. 8:18).

A brief section of the chapter (Luke 8:19-21) records an incident which shows our Lord setting forth the binding quality of the relationship which ties him and those who follow Him in bonds of Christian fellowship. He represents the bonds of Christian fellowship which hold Master and student, Lord and servant, Savior and saved, God and worshipper together as the closest and most intimate bonds which unite people in any union beneath high heaven. Said a lady to me, "Shall I join the church of my husband? or shall I be content for each of us to remain in different churches?" I answered, "If the bond which you profess as uniting you with your Lord means nothing to you, if it makes no difference to you, go with

your husband. A religious bond of that strength makes little or no difference either way, and is worth little or nothing either way. But, if it makes a difference to you, if you hold religious principles which square with your conscientious convictions of what is right and, if to break your present church relationship means a breach of these convictions, I dare not advise you to break them, even for the sake of having church fellowship with your husband. Any man worthy of a good wife will want her to love her Lord first and her husband second. It is the heart of only a woman like that which is trustworthy." Our Lord in this section is teaching that bonds of blood relationship are subordinate to those which bind in the realm of the spirit.

Verses 22-25 contain the record of an incident which teaches that He is Lord of the forces of Nature. He can still the tempest and speak peace to the heaving sea. He commands the forces of Nature and dispels the clouds of fear that hover over the fearful and discouraged soul. So complete His authority throughout earth and sea and sky that His disciples marvel at the might of the scepter which sways winds and waves and heaving hearts.

Verses 40-56 record two incidents the first of which shows Him as the Great Physician to bodies diseased, and the latter of which illustrates the fact that "Life is ever Lord of Death," and both of which show that the heart of the Eternal is most wonderfully kind. A poor woman, diseased for years, presses through the throng which hems Him in that she may touch His garment and be healed. She believes that touch will heal her, and He rewards her faith. Of course He could have healed her without the touch, but He condescended to her conception that He might deepen her faith. In the case of Jairus' daughter there was necessity for a faith which could leap the abyss of Death, but Jairus took it and had the rich reward of his splendid trust.

The passage embraced in verses 26-39 records a story among the most familiar in the New Testament. Our Lord went to the country of the Gadarenes ostensibly to rest, really, no doubt, to bring the blessings of the gospel to the wild people of that land. He gave them a chance to receive Him and rejoice in the salvation which He brought nigh to them. He gave them an object lesson in His power to save the worst among them, but the lesson was lost upon them.

A man of Gadara was lost, demon possessed, demon mastered, demon driven. The description given of him is altogether the most wretched drawn anywhere in the New Testament. He was worse than a tiger. Tigers have been chained and held: nobody could chain and hold this man. He was worse than a lion. Lions have been tamed: nobody could tame this man. In his frenzy he gashed his body with the jagged stones among which he ran shrieking in the maddening clutch of the demons which tormented him. He

lived in the graves hollowed out of the rocky ribs of the hills. He laid him down among the bones of dead men and his nightly companions were key-cold, festering corpses. The demons which possessed him warped his power to purpose away from the normal path such power takes, to send him stalking like a shivering specter in search of shelter among the skeletons of the long-forgotten and the sheeted dead whom the yesterday had beheld instinct with lusty life. The demons had wrought his ruin. The man was lost. But "The Son of Man came to seek and to save that which was lost," and He came to Gadara.

When the demoniac saw Jesus, he ran to Him, fell down in reverence before him and cried, "What have I to do with thee, Jesus, thou Son of God Most High? I beseech Thee, torment me not." Was this a case where demons were in anticipation of the day of judgment compelled to bend the knee and loose the tongue in confession of their judge? or did there linger in the poor ruin of a man a spark of the flame of desire for the good which led him to reverence what demon-masters had made him to recognize? At any rate, we may understand clearly what Jesus did and why. He cast the demons from the soul of the man and restored him to sanity and self-control, because it is His delight to save life.

There has been a lot of speculation as to just what befell the herd of swine upon which or into which or around which the demons were allowed to move, but the effect upon them was very marked and clear. Is the devil so dirty that even a hog would rather die than associate with the unclean servants who do his bidding? If so, what must be the sorry plight of some people! You may guess a lot of guesses as to why the demons made request to be allowed to take up their abode in the swine. Go ahead and guess, you may get a lot of diversion out of it, and I know of no positive harm it will do you. The point of real importance is that the devil will ruin people and destroy property.

See now how the Gadarenes placed more value upon their property than upon people. When they came to Jesus, they saw their fellow-countryman restored to sanity, but the hogs were lost, and lest the sojourn of Jesus among them might cost them other property they besought Him to leave their country. They were such unusual fools! Were they? Every war in which the bosom of our mother earth ran red with the blood of her children illustrates the fact that selfish men, sinful men, devil-mastered men, that is, natural men, rate property above people. Whereas God rates any man in value above the world and all things in it. What shall it profit a man to gain the world at the expense of himself?

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Jesus granted the request of these misguided people and went away. They drove Him away. Wherever He interferes with the selfish acquisition of property, men wish less of His presence, and that without reference to the particular type of the business they are pursuing. Wherever a preacher raises his voice against any vicious business, he becomes the mark at which is aimed every arrow of slander and malice and hatred and flaming falsehood in the arsenal of the devil, and why? Because it ever is that the devil rates things in value above man in his purpose to ruin men.

Let us notice the incidental lesson our Lord here teaches as to the value of religion in the home. When He was leaving the land to return to Capernaum, the restored demoniac prayed to be allowed to accompany Him. (v. 38). This was a recently saved man praying his first prayer to his new-found Lord, and his Lord denied his prayer. Did you ever have that occur to you? You prayed and did not get the answer ultimately. He went to be with Jesus long centuries ago, and wherever through the bright realms of glory our Lord leads His princely procession today, be sure the saved Gardene is there with his Savior. But his prayer was not answered then. And your prayer and mine remain for a while unanswered sometimes for the same reason. Why did his Lord refuse this new convert's first prayer? The Lord had something better for His new-found servant to do than to follow Him just then.

"Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how He had mercy on thee, (Mark 5:19). If you leave your home, who is going to tell your people of Jesus? If your own never hear of Jesus, who is to blame for that? Can you think of a greater

**MUSCULAR
RHEUMATIC
PAIN**

IT takes more than "just a salve" to draw them out. It takes a "counter-irritant"! And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the local congestion and pain when rubbed on the sore, aching spots.

Muscular lumbago, soreness and stiffness generally yield promptly to this treatment, and with continued application, relief usually follows.

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ABOUT THE SECOND COMING OF JESUS

With much interest I have read Rev. L. D. Posey's comment on the Sunday school lesson of December the 22, 1935 in regard to the second advent which he said would be preceded by Elijah. He said that John the Baptist did not do what Elijah was to do. He quoted Jesus as saying "Elijah truly shall first come and restore all things," Matt. 17:11. And then he says that "When Jesus makes a statement that should be the end of it," but he fails to give you the next verse, Matt. 17:12, which finishes Jesus' statement, "But I say unto you, that Elijah is come already" and then speaking of John the Baptist Jesus says "And if ye will receive it, this is Elias or Elijah, which was to come."

In Luke 1:13 an angel spoke unto Zacharias and told him that his wife Elizabeth shall bear him a son and thou shalt call his name John. And in the 15th verse, "He shall be great in the sight of the Lord." In the 17th verse He says, "He shall go before Him in the spirit and power of Elijah." You also must remember that Elijah and Moses did meet Jesus on a mountain and talked with Him about "His decease which He should accomplish at Jerusalem." Luke 9:28-31.

Now as to the coming of our Lord or the second advent, Jesus said that it would be as in the days of Noe and also in the days of Lot, "They did eat, they drank, they bought, they sold, they planted, they builded but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all." Luke 17:26-29.

At one time when Jesus and His disciples sat upon the Mount of Olives they asked Him, "What shall be the sign of thy coming and the end of the world?" Jesus answered and said unto them, "Take heed that no man deceives you." Matt. 24:34. "Ye shall hear of wars, and rumors of wars, but the end is not yet." Matt. 24:6. Jesus said this gospel shall be preached in all the world for a witness unto all nations and then shall the end come. He also said "As the lightning cometh out of the east and shineth unto the west: so shall it be in the coming of the Son of man."

By reading Matt. 24:25-31 you will see the things that Jesus says will come before the end. He tells us that in those days that the sun will be darkened and that the moon will fail to give her light, that the stars shall fall from heaven and that all the tribes of the earth shall mourn. They shall see the Son of man coming in the clouds of heaven with power and great glory. That He shall send His angels to gather together His elect from the four winds, from one end of heaven to the other.

In the concluding of the parable of the ten Virgins, He says "Watch therefore for you know neither the day nor the hour wherein the Son of man cometh." Matt. 25:13. Mark records this same teaching, Mark 13:23-27. Jesus says, "But of that day and that hour knoweth no man, no, not the angels which are in

heaven, neither the Son of Man but the Father." Mark 13:32. Luke also records the same thought of our Lord's teaching of His coming and the end that Mathew and Mark record, Luke 21:25-27.

I have already proved by Jesus' own words that Elijah has already come, therefore, the destruction and the new setup that you speak of have fallen down to the ground. You can not harmonize your teaching with that of Jesus as recorded in the four gospels. It is also true that the Jews had already carried the gospel to all the known world in the day of the apostles. They were converted Jews that the Lord used in the establishing of His church and the beginning of His kingdom on the earth.

The Jews have had their day. They must go by the way of my Lord just as you and I. When Jesus was here, He did not know about this teaching that you gave or He would have had it recorded in the four gospels.

If you will read some of these pamphlets on the coming or the second advent of Christ, that is being distributed among our Baptist people by the Russelites, you will find some teaching on the second advent similar to yours.

Now, brother Posey, suppose we study the four gospels which cover the life of Christ, and when we read other scriptures that do not harmonize with the four gospels or the teaching of Jesus, just let it alone and then we will not be misleading God's people.

Yours for a true understanding of the teaching of our Lord,

H. Chadwick.

MISSISSIPPI WOMAN'S COLLEGE

The annual Investiture Service took the place of chapel at the Mississippi Woman's College Tuesday morning, February 11. To the accompaniment of Bach's organ music the Seniors, gowned and with their caps in their hands, took their places in the first four rows of the auditorium, the faculty already being seated on the stage. After the singing of the Alma Mater, Mr. R. F. Bass offered a prayer. Dr. W. E. Holcomb, president of Woman's College, introduced Dean L. Q. Campbell, who addressed the Seniors. Dean Campbell said, in part:

"To every teacher has come the experience of having students confess after graduation that they would have acted differently in some particulars during their college careers had they known what they know at the time they are looking back. Such remarks usually do not bespeak tragedies; nevertheless, they almost universally testify to improper evaluations of life in the college cosmos and evidence the ill effects of disproportion caused by careless or wrong choices.

"This propensity to make wrong choices is by no means a new bias on the part of humanity. The first three chapters of Genesis reveal the bent of men incorrectly to evaluate the pluralities of his environment.

"The Greeks realized not only

the difficulty of properly relating the plural values of life, but also the important bearing of the choices involved on man thinking and man acting. In their search for a solution to the problem they evolved the Golden Mean, a rule of life whereby they sought the balance of values in the avoidance of extremes.

"Formerly I was inclined to think that the college student had an easier task than those on the outside in properly distributing emphasis in his or her choices, and thus was more likely to be 'in tune' with everything. Concerning those outside of college walls, Wordsworth says, 'for everything, we are out of tune.'

"Even within the college, however, the student witnesses a '... mighty sum of things forever speaking.' Herein lies the difficulty. In the first place the college cosmos is complex, yet harmonious. 'Chaos is come' not only to the college but to the student whenever she or he listens too longingly to the loquacious but relatively unimportant phases of college life. There is a place, a definite place, for all interests of college life. That is to say that the interests of college life are varied in nature. This is wise; and foolish is he who will try materially to lessen the variety of interests in the college life.

"On the other hand, though the interests are varied in nature, the student event ought to hold in mind that they are likewise varied in value. Any force or person who influences, aids, or abets in minimizing scholarship is, in my opinion, a college EVE, gender to the contrary notwithstanding, who understands naught of the fundamental value in college life and thereby stimulates the student in building a disproportioned life. Let us keep first things first!"

Following Dean Campbell's address the Seniors, still carrying their caps, went to the platform one at a time and knelt while the dean placed the caps upon their heads, moving the tassel to its appointed place over the right eye. As the Seniors left the auditorium, faculty and student body joined in singing "Hail to the Caps and Gowns."

Members of the Senior Class are: Dorothy Bass, Margaret Nan Bennett, Emily Britton, Cordelia Jones, Louise Jones, Martha McDonald,

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Fern Morris, all of Hattiesburg; Hermine Booth, Loretta Fillingame, Meridian; Cordelia Burkett, Nell Travis, Heidelberg; Mary Lee Cooper, Veryl Mae Smith, Tylertown; Marjorie Dearmon, Delois Nordan, Forest; Gladys Ferrill, Lucedale; Omega Ford, Mary Lou McKenzie, Petal; Grace Foster, Utica; Virginia Gray, Coffeeville; Emile Jones, Gulfport; Evelyn Knight, Mt. Olive; Vivian Langford, Brookhaven; Mrs. Kathleen McManus, Okolona; Frances Redding, Terry; Anne Rawe, Jackson; LaVerne Russum, Crystal Springs; Mildred Leigh Trigg, Clara; Carolyn Tyrone, Prentiss; Ona Upton, Oakvale; and Roma Fay Vinson, Seminary.

Miss Loretta Fillingame, of Meridian, is president of the Class of 1936, and Mr. and Mrs. R. F. Bass are sponsors. Miss Helen Hamilton, a member of the Woman's College faculty, played the organ during the impressive service.

IN MEMORY OF MRS. R. T. HEGWOOD Died February 7, 1935

I miss Granny from her place
A shadow o'er my life is cast.
I miss the smile on her face.
I miss her kind and willing hand,
Her fond and earnest care.
To see Grandpa, is sad, without her.
I miss her everywhere.
Farewell dear Granny, sweet thy rest,
Weary with years and worn with pain.
Farewell, 'till in some happy place,
I shall behold thy face again.

—Lona.



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Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds. Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Some good letters this week, a fine one from Ernest. He's been busy, you can see. He's always looking out for our page and its work, isn't he? He's sending birthday offerings for three and he and Beryline are building up their Jeannie L. Club. Look out for that next week. But I'm not going to be caught in that puzzle about the ages of Mr. and Mrs. Clark, Jr. As long as two people can make their birthday gift with fifty cents, they are all right in ages, no matter what they be. John Harold Bethune gives us a good account of what Santa Claus brought him; he sends his gift for the orphans. Doris Mae Waycaster and her sister were also well treated by old Santa Claus. (I know he is old, because he was bringing presents when I was a little girl.) How do you like the way Mrs. Waycaster gets money for Doris to give to the orphans?

Mrs. McCall has another friendly letter for you. We would like to hear her "hum" that old hymn she tells of. Maybe we could join in after we listened a little.

We have a new member this week, Annie Katherine Maddox, who reads our page every week. Perhaps another time, her sister will write, too.

I wonder if you have heard your father and mother speak of the visit of Dr. Toyohiko Kagawa, the greatest Japanese Christian today, to our country, or have read in the papers about him? Dr. Kagawa was in the editorial rooms of the Georgia Baptist paper, in Atlanta, about a month ago, and the editor of the boys' and girls' page of the paper, asked for a message from him to her page children. He said he remembered the Doll Ambassadors which were sent several years ago from America to Japan, one to each school in Japan's many cities. He said they liked those dolls very much, and that some of them were blue-eyed, which was a strange thing to the little black eyed children of Japan. The Doll Ambassadors pleased them so, said the great Japanese Christian, they send now their Japanese dolls to America, as ambassadors of peace!

Does he mean that real peace can come this way? Does he mean that children who play with each other's dolls "will not want to war against each other"?

Then Mrs. Brown asked Dr. Kagawa the names of his three children, translated into our English words. The oldest, a boy of thirteen, is named "Pure Christian." The next, the older girl, we call, "Long Life." The baby girl is six years old, and her name is "Plum Blossom." These three, with their little mother, are waiting so far away across the waters, keeping the home ready for the father's return.

Much love from,
Mrs. Lipsey.

RUTH

We have come to a very short book of the Bible—Ruth—the eighth book of the Old Testament, a short book but that does not mean it is unimportant, for there are none but what are good and are necessary or else they would not be there.

We have all heard and read the story of Ruth until we feel that we are quite familiar with it, nevertheless it is a beautiful story. We are all making history, although not so important or general as did Ruth. Little did the modest Moabite maiden think of the everlasting history she was making when she married the son of an Israelite. This was during the time of the Judges. There was a famine in the land so Naomi and

her husband, and their two sons, and went to the land of Moab. The sons married Moabite maidens, and Ruth. After the death of her husband and sons, Naomi returned to her own land, where she could worship and serve the true and living God. She told her daughters-in-law to return to their people, but Ruth chose to go with Naomi that she too might worship the true God.

They were without bread, so Ruth an industrious maiden, gleaned among the reapers of Boaz, a wealthy farmer. He gave Ruth measures of barley.

She afterward married Boaz and became the great grandmother of David, so is in the genealogy of Christ, as you will find in the first chapter of Matthew.

Who was Ruth's son?
Of what tribe was Boaz?
Of whom were the Moabites descendants?

Best verse: Thy people shall be my people and thy God my God. Ruth 1:16.

Ellisville, Miss.,

Dear Mrs. Lipsey:

I read the Children's Circle every week, and enjoy it very much. I am a little girl ten years old and am in the fifth grade. I want to become a member of the circle. My mother takes the Baptist Record every week. We attend church and Sunday school at West Laurel Baptist Church. I have only one sister, larger than I. I hope to send you an offering for the Orphanage next time.

Your friend,
Annie Katherine Maddox.

We are certainly glad to get your letter, Annie Katherine. Tell us next time about the Valentines you got, and those you sent, won't you?

Star, Miss.,

Dear Mrs. Lipsey:

I am sending you one dollar this month. I collected 50c from my brother and his wife as his birthday is in February and his wife's was in November. This is the total of their ages. He said the puzzle is to figure each one's age. I have a birthday this month, so I am sending the 18c for my offering, the balance of 32c is the J. L. Club No. 16 dues. Beryline and myself want to get some new members and we hope to have at least four new ones next month.

Sincerely,
Ernest Clark.

We are glad to have such a good report from you this month. We are going to look with interest for the four new members next month, but if anything happens so they can't join, that will be all right, too. Thank you so much for the dues and the birthday offerings.

Dear children:

I have been thinking of our little Sunday school in the country, of the years of long ago, and of the songs we learned, here's one:

"Oh, do not be discouraged, for Jesus is your Friend,
Oh, do not be discouraged, for Jesus is your Friend."

He will give you grace to conquer, Yes, He'll give you grace to conquer,

And keep you to the end."

Really, I can hum the tune yet. Don't you think the wording good? Delois, that was a nice write-up of Dorcas, very good. I think it is fine for us to fill in the blanks and answer the questions of the Bible story each week.

The extreme cold has kept many of us at home since the holidays and it was a grand pastime to study them.

Mrs. McCall

Newton, Miss.,
Feb. 8, 1936.

Dear Mrs. Lipsey:

I am sorry to be so late, but I have been busy at school. Santa was good to me. I got a wagon, fire works, tinker toy, gloves, coat, three books, a marble board, knife, two tie clasps, two handkerchiefs, and one tie. I am sending 10 for the orphans.

With love,
John Harold Bethune.

Well, that is a fine list, John, many gifts, and different, fitted for all needs. How about Valentine's day? Come again, and thank you.

Quincy, Miss.,

Dear Mrs. Lipsey:

Old Santa was real nice to me: he brought me a doll with curly hair and other gifts. He brought my little sister, Iris Nell, a doll that goes to sleep. I am sending 25 cents for the orphans. My mother sells the eggs that are layed on Sunday and lets me send it to the orphans. Later on I will send some for the B. B. I. girl. Lots of love to you and the children.

Doris Mae Waycaster.

We're glad to hear of Sunday eggs again, and thank you and mother for our share of the money. It's nice to know that the B. B. I. girl will get some, too.

PENSIONS FOR ORPHANAGE

Thomas J. Watts, Ex. Secty.

Eight Baptist orphanages in the South have entered into a pension agreement with the Relief and Annuity Board of the Southern Baptist Convention whereby their employees who elect to do so, may participate in what is known as the Institutional Pension Plan of that Board, by authorizing the employing institution to deduct the necessary dues from their monthly salaries or wages. The employing institutions have agreed to make the necessary supplemental payments to secure the pension benefits of the plan to their employees. Pensions under this plan will range from a minimum of \$500.00 per year to a maximum of \$1,200.00 per year where twenty-five years of service shall have been rendered to the institution, and equitable pensions will be paid to all participants whose years of service prove to be less than twenty-five years. Benefits on account of permanent and total disability are also provided for those who have served an institution five years and have participated in the pension plan one year.

The plan is now in actual operation and the following institutions and nearly all their employees are participating, viz., Connie Maxwell Orphanage, Greenwood, South Carolina; The Baptist Orphanage of North Carolina, Inc. (Thomasville and Kinston); Louise Short Home, Troy, Alabama; Baptist Children's Home, Monroe, Louisiana; Buckner Orphans Home, Dallas, Texas; Baptist Orphanage, Carmi, Illinois; Baptist Orphanage, Portales, New Mexico.

This is a far reaching move on the part of the several participating

orphanages and the Relief and Annuity Board. Surely these institutions are to be congratulated and commended for their vision, wisdom and prudence, not to say for their righteousness in planning for the old age security of their employees. Let it be remembered that the Government has excluded all denominational institutions and their employees from participation in the contributory pension plans contained in the Economic Security Act approved by the President last year. The Relief and Annuity Board is the pension agency of Southern Baptists and it was quite natural and logical for the orphanages to follow the example of the Foreign Mission Board by providing for pensions for their employees through this denominational channel.

At least five other orphanages are favorably considering entrance into this Institutional Plan, these have already approved it in principle. They will doubtless become signatories by the middle of the present year. In due time all of our orphanages will decide to participate along with their sister institutions.

The participating institutions represent approximately 60% of our capital investment in orphanages, and in these institutions are to be found nearly 60% of all our orphanage employees.

The Relief and Annuity Board is a non-profit-making institution and is therefore rendering this service to the orphanages at net cost to itself.

I FEEL FINE

Mothers read this:



A CONSTIPATED child is so easily straightened out, it's a pity more mothers don't know the remedy.

A liquid laxative is the answer, mothers. The answer to all your worries over constipation. A liquid can be measured. The dose can be exactly suited to any age or need. Just reduce the dose each time, until the bowels are moving of their own accord and need no help.

This treatment will succeed with any child and with any adult.

Doctors use liquid laxatives. Hospitals use the liquid form. If it is best for their use, it is best for home use. And today, there are fully a million families that will have no other kind in the house.

The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It is a doctor's prescription, now so widely known that you can get it all ready for use at any drugstore.

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

Winston Association Elects

Director

The Winston County Association Training Union has elected a new director. Mrs. Eddie Lundy who is a teacher in the county. Mr. Lundy represents a large group of consecrated school teachers who take advantage of their fine opportunities for real religious service by taking time to help promote the work of the Lord. We are glad to welcome Mr. Lundy into the group of associational directors, it is a fine group of sixty choice spirits.

Iuka Goes Forward in its Training Union Work

Under the inspiration of the leadership of Pastor McGill and Miss Dilva Skinner the director, the Iuka church is promoting the training union work in a fine way. Iuka serves as a lighthouse in the far northeast corner of the state and other churches look to them for inspiration through example.

Walnut Organizes

The Walnut church has just built a splendid church house under the leadership of Pastor Hammons and about the first thing they did as a result was to organize their training union. We welcome them into our training union family. Mrs. Verner Luna was elected as director.

George County Association 100% B. T. U.

George County Association is one of our smallest associations but every one of the churches in the association have one or more B. Y. P. U.'s. The last to organize was the new church at Barton. George sets the example for all other associations. Who will be the next to report EVERY CHURCH WITH A UNION?

Isola Organizes

We are glad to have the report coming from Mrs. Ben Penn of Greenville, District Leader, that Isola has recently organized a Training Union. Miss Elizabeth Mae Wallace is the director. Congratulations.

Riverside Associational B. T. U. Plans Training Union

In her plans for the Associational B. T. U. of Riverside Association Mrs. M. J. Dunn, Director, has a training school scheduled for the last of June. This school is to be on Moon Lake, one of the beauty spots in Mississippi. The program will include supervised play, class work and inspirational addresses from speakers from over the state. In addition to this program the associational library of study course books is being started with the possibility of being the best associational B. T. U. library in the state.

We are glad to see several of our

Associational Training Unions starting a library of study course books. The value of this is that many unions who otherwise would not have a study course can and will have one. Yes, not one but many. Let every Associational Training Union Director have your cooperation in the building of an associational library of study course books. He will appreciate your voluntary offer of cooperation.

First Announcement

April 24-25 are the days set for a statewide meeting of all associational officers. The meeting will be in Jackson and we confidently expect to have a representative group from every association. This meeting is being promoted jointly by the Baptist Sunday School Board and the State Training Union Department. This week every associational director has received notice of this meeting and already they are writing that they will be there with their co-workers.

County B. T. U. at Goodman

(Clipped from a Holmes Co. Paper)

The Holmes County Associational B. T. U. met in Goodman last Sunday afternoon with Miss Fannie Whitworth of Pickens presiding. Miss Virginia Waites of Central offered her resignation as president, and Miss Whitworth, the first vice-president, was named to succeed her. Miss Elsie Myers of Durant was elected vice-president. Mrs. Chastain of Lexington was elected Junior-Intermediate Leader. A new program committee composed of Rev. Chastain, Rev. Bragg and Rev. Haynie was named. At the close of the business session the following program was given under the direction of Mrs. Haynie:

Devotional by Elsie Myers of Durant.

Prayer, Rev. Chastain, Lexington.

Song, girls quartette from Lexington.

Talk, "How to Keep in Touch with Jesus in 1936" by Rev. Haynie.

Piano solo, "Prelude in C Sharp Minor" by Miss Whitworth.

Talk, "How to Help Others Keep in Touch with Jesus" by Thomas Clement.

Song, "Keep in Touch with Jesus" by Bobby and Gloria Haynie.

The time of meeting was changed from the first Sunday in every quarter to the fourth Sunday in each quarter, and the next meeting will be held at Pickens, on the fourth Sunday in March at 2:30 o'clock.

The attendance banner was awarded to the Intermediate Union at Pickens, and after a song by the congregation the meeting was closed with a prayer by the president.

National Baptist Convention (colored) will meet in Jacksonville, Fla., in September.

S. S. ATTENDANCE FEB. 16, 1936

Jackson, Calvary Church	818
Jackson, First Church	888
Jackson, Parkway Church	175
Jackson, Davis Mem. Church	308
Jackson, Grif. Mem. Church	756
Jackson, Northside Church	116
Brookhaven, First Church	529
Amory Church	222
Columbus, First Church	545
Laurel, First Church	362
West Laurel Church	311
2nd Avenue, Laurel	167
Wausau, Laurel	50
Mt. Oral, (Jones County)	75
Calvary, (Jones County)	42
Springfield (Scott County)	147

B. T. U. ATTENDANCE FEB. 16

Columbus, First Church	198
Brookhaven, First Church	158
Hattiesburg, First Church	101
Deemer Church	52
Jackson, Calvary Church	118
Jackson, First Church	135
Jackson, Parkway Church	70
Jackson, Grif. Mem. Church	252
Jackson, Northside Church	52
Laurel, First Church	106
Laurel, West Laurel Church	104
Springfield church	76

THE FAMILY ALTAR

When at eve, the shadows falling,
Turns the daylight into night;
And our daily tasks are over,
Outside things are lost to sight,
Then it is, with hearts of gladness
That we turn to God's own Word;
And around the family fireside
Render thanks to Christ, our Lord.

And it seems that there's a nearness
Of the Spirit to us then
That is not attained by walking
Out among the haunts of men.
With the parents and the children
And the Bible opened wide,
One can feel the blessed presence
Of the Spirit there, to guide.

And the ones that God has given
Over-sight of children here
Are the ones that will be called on
For accounting, over there.
What a blessing we are missing
When we fail to lead aright,
When we fail in word and action
To uphold the Beacon Light.

Should there be a family altar
In all Christian homes today
It would save so many heartaches
On account of those who stray.
Parents, teach it by your firesides,
Pastors, preach it from the stand;
'Till the Christians of our nation
'Rest the altars o'er the land.

H. Stanley Phillips, Sr.
Newton, Miss.

DR. CASWELL AT BLUE MOUNTAIN

It would take the soul and pen of a poet to put into words even in a meagre way the inspiration that we received last week through Dr. E. J. Caswell, pastor of the First Baptist Church of Greenwood, Mississippi. We had looked forward to his coming with delight and anticipation, and when he announced his subject for his series of messages, Well-springs of Personal Religion, we knew that our expectations had not been set too high. As he spoke to us at the chapel hour on the

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Cardui is a medicine which increases the appetite and assists digestion, helping women to get more strength from the food they eat. As nourishment is improved, strength is built up; certain functional pains go away, and women praise Cardui for helping them back to good health. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. 3, The Chattanooga Medicine Co., Chattanooga, Tenn. Meanwhile, if you need a medicine for functional periodic pains, get a bottle of Cardui at the drug store and try it.

three consecutive mornings of his visit, at noon-day prayer meetings on those three days, and on Wednesday evening at Y. W. A. and prayer meeting, the "Well Springs of Personal Religion," the wills of the human heart, became to us more real. The will to surrender, to reject, to accept, to appreciate, to see, to escape, to shirk, and to dream were equally as forcefully brought to our attention by Dr. Caswell as he quoted scripture and cited examples in the respective services. The least that we can say is that we have profited much by his being here and thank our Master for sending him to us!

Lourie Strickland, Reporter.

Recently New York's Supreme Court Justice sustained a law permitting hymn singing and Bible reading in public schools. We quote from his decision: "The Bible has long been in our common schools. . . . It was placed there as the book best adapted from which to teach children and youth the principles of piety and justice, a sacred regard for truth, love of their country, humanity and a universal benevolence, sobriety, moderation, and temperance. . . . The teacher enters into no argument and gives no instruction in theology from it. To read the Bible in schools for these and like purposes, or to require it to be read without sectarian explanations, is no interference with religious liberty. It is not urged that any particular sect or religion or Biblical version is being taught or insinuated. It is not maintained that dogmatic religion is being foisted upon any pupil. No special sect or creed or tenet is favored. The use of the Bible in no way affects the belief of Free Thinkers. Authentic free thinking involves the indubitable right to believe in God as well as the unfettered license not to believe."—Ex.

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Baptist Student Union

Blue Mountain B. S. U.

Miss Mary Anderson, former Professor of Psychology in Blue Mountain College and returned missionary to China, is back in Blue Mountain College as Acting Professor of Psychology in the place of Miss Elnora Winfrey, who is away on leave of absence studying toward her Ph.D. degree in Peabody College, Nashville, Tenn. We are glad to have Miss Anderson back with us and were especially delighted to have her bring to us in noon-day prayer meeting Sunday a clear and enlightening message on "The Great 'I Am.'"

Miss Mary D. Yarborough, our Student Secretary, attended the meeting in Jackson last week.

B. S. U. work for the new semester is well under way and prospects are bright for a glorious, yet busy four months.

Lourie Strickland, Reporter.

Playlet Given In B. T. U. Assembly

In general assembly of the B. T. U. of Woman's College Sunday night, a playlet was given. Dr. Faith and his nurse, Spirit of Christ, were called by Mr. and Mrs. Church to see their daughter, Miss B. Y. P. U. This young lady was suffering from the disease, Can't-itis. The symptoms were: Inability to take part on program without reading from the quarterly, failure to remember to read the Bible daily, and lack of a desire to attend preaching. The doctor's prescriptions read by the nurse were of such a healing nature that Miss B. Y. P. U. resolved to organize an "I Can" Band for which the motto would be: "I can do all things through Christ which strengtheneth me."

B. S. U. Reporter.

Christian Leadership Week M. S. C. W.

Last week was so "crammed" with things of interest, things of such value to students, that we wish we could share our program with every B. S. U. in the South.

We were so glad to have with us to help us observe Christian Leadership Week; indeed, to give us the real inspiration for the week, Mrs. Edwin S. Preston, nee Miss Mary Frances Johnson, the first student secretary at M. S. C. W. Mrs. Preston taught her book, Christian Leadership, while she was here. It was about this course that the whole week was centered.

Then, another long-to-be-remembered pleasure was Miss Thelma Brown's visit with us. She came to us from Nashville, where she is with the Baptist Sunday School Board, Associate Manager in the Book Department. With her, she brought a number of tempting books; devotional books, poetry, biographies, fiction — just every type of book a student could wish. She discussed these books briefly in attractive programs in which she classified them as courses of a meal,

listing those of each type on a "menu."

On two days, Dr. John L. Hill, Book Editor for the Baptist Sunday School Board, Nashville, was with us. Dr. Hill brought splendid devotionals at the Workshop on Wednesday and Thursday, February 12 and 13. His program was very full, as he spoke in Whitfield Auditorium to the entire student body on Wednesday, and in addition to these talks, he had several other engagements. We only wish he could be with us more.

Dr. E. J. Caswell, pastor of the First Baptist Church at Greenwood, who is known and loved by all of the students who have met him, was with us part of the week. He was one of the speakers at the birthday dinner celebrating the 10th anniversary of the Workshop on Friday evening.

Mr. William Hall Preston, Associate Secretary in the Student Department of the Baptist Sunday Board, Nashville, was a speaker at the dinner. We were very glad to have Mr. Preston with us, and regretted that he was unable to be here the entire week.

The birthday dinner which was perhaps the climax of the week's activities, was held at the First Baptist Church. It was truly an occasion of real pleasure and inspiration, as there were so many of the denomination's most consecrated leaders, known and loved throughout the Southern Baptist Convention, present.

Miss Rhobia Taylor, Student Secretary on the campus, acted as—shall we say "Master of Ceremonies"? It was through her efforts that the entire program was so well planned and executed.

This week has meant more than an occasion to enjoy the privilege of meeting these great leaders of our denomination, even. To many students, it has meant a new revelation of the glory of serving Christ, through the lives of these consecrated Christian leaders we have had with us.

Pansy Simmons, Reporter.

RESOLUTIONS OF QUITMAN W. M. U. AND BAPTIST CHURCH

WHEREAS, our Heavenly Father, in His infinite wisdom and tender mercy, called from us, on January 29th, 1936, our dearly beloved president, Mrs. Bettie Kirkland, to her eternal home; and

WHEREAS, she was for many years one of the most loyal members of the Baptist church; loyal to every interest of the kingdom of God, having served in many departments of the church; and served for many years as president of the local W. M. U. Her concern and efforts were not limited to the local church. She served 14 years as president of Clarke County W. M. U. Association. No cause was presented to her to which she did not contribute. And she was always

ready to raise her voice, and support with her means, every department of the work; and

WHEREAS, her death brought heartache and pains. To her the going was a sweet release from suffering, but to those who loved her, a loss which eternity alone will repair;

THEREFORE, BE IT RESOLVED:

First. That we bow in humble submission to the will of our Heavenly Father, who doeth all things well, and whose loving care always surrounds us.

We feel that we are better for having had her love and devotion; the world is a better place in which to live, and room has been made in heaven for those whom she helped to rescue.

Her influence lingers still like the sweet aroma of a fading flower. She lived her life as quietly as a still night, but she left an influence that shines as brightly as the stars from out of the night. A beautiful life has passed.

Second. That we extend to her family our deep and sincere sympathy in their loss, and remind them that a Father's care is always over them.

Third. That a copy of these resolutions be sent to the family; a copy be mailed to the Baptist Record; a copy be sent to the Clarke County Tribune, and a copy be recorded in the minutes of the W. M. U. and the church records.

The voice we loved is silent now
And stilled the helpful hand;
But we know God will use them both
In that wonderful, heavenly land.

Though we say "she is dead," she still lives on

In memories tender and true;
And the cadence of her voice still rings,

Our faith and hope to renew.

Committee:

Mrs. John R. Brock

Mrs. E. O. Harper

Mrs. C. W. Busby

HISTORICALLY SPEAKING

At the Baptist State Convention at Meridian last November a public subscription was taken for the purpose of purchasing memorial markers and tablets for places of historical interest to Mississippi Baptists in and around Natchez where our Baptist State Convention is to be held next November in its centennial session. Now, let all those who made such subscriptions send the amount to me at their earliest convenience. The committee on memorials is making plans to sub-

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mit bids for these markers and tablets and propose to have them in place at time of meeting of Convention.

The \$100.00 clab to cover the grave of Elder Ashley Vaughn, organizer and first president of the Convention who died in 1839 and was buried in the Natchez Cemetery, has been donated by brother M. E. Leake, member of the Calvary Baptist Church, Tupelo. Similar donations are in order by individuals or churches, or other groups, of a tablet to be placed on the old brick church house at Washington, Miss., in which the Convention was organized on Dec. 24, 1836, and a granite boulder to be placed on the spot where the first Baptist church (Old Salem) on Mississippi soil was built near the town of Stampley.

Anyone or group of individuals, or church, interested in furnishing either of these may write me for particulars and costs. Due recognition of such generous gifts will be made at memorial services to be held at these spots during the Centennial Convention program next fall.

Sincerely,

J. L. Boyd, Chairman,
Committee on Memorials,
718 Bowmar Avenue,
Vicksburg, Miss.

RELIEVE THAT UPSET STOMACH With the Treatment Made Expressly For It!

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REMEMBERING HALF A CENTURY

I noticed in the Baptist Record recently that the seventh Baptist church had been organized in Jackson. That reminded me of the time when the Baptist State Convention met in Jackson in July 1887. There was only one Baptist church there at that time. This was the first convention I ever attended. Dr. H. F. Sproles was the pastor of the Baptist church. I had been reading the Baptist Record for about five years and it created in me a desire to see the workers and be among them. I wrote a card to Dr. Sproles and told him of my intention to attend the convention. He answered me and informed me that my home would be with Mrs. J. M. Fuller. I never did know why he sent me to the best home in Jackson.

As I remember Judge Hall was the presiding officer. Dr. J. B. Gambrell was the editor of the Baptist Record. Dr. W. S. Webb was president of Mississippi College. And Dr. Walne was at the head of the Convention Board. Some of the rest of the working force were the Lowreys, Millers, Berrys, Finleys, Balls, Hulets, Lomax, Burris, Schilling, and a host of others whose names I have forgotten.

At this time there was a prohibition paper published at Jackson, the Sword and Shield. The editor was Dr. J. B. Gambrell's son, Rodrick Gambrell. About three months before the convention Rodrick was assassinated by three men. (I have forgotten their names). On the wooden bridge on Main Street I could see the scars caused by the bullets that missed their aim.

I was informed that the leading assassin had sent Rodrick Gambrell word that they would drop the trouble, and Rodrick was thrown off his guard. He had gone to Brandon that day, and on his return home in the early darkness the cowards were hidden under the bridge ready for him.

I was reliably informed that Dr. J. B. Gambrell, one of the best and bravest men that ever lived, stood at the foot of the grave and by the time the body of the brave boy had reached the bottom of the grave he had decided to let the good Spirit rule in the future. After the burial there were 600 armed men who asked Dr. Gambrell for his consent for them to take the assassin and hang him in Jackson, but Dr. Gambrell said "No."

A. A. Bruner,
Carrollton, Miss.

NEWS AND COMMENTS

H. J. Rushing
Olive Branch, Miss.

The young year finds us with plenty to do. Still preach four times every week-end, conduct prayer meeting once each week, and am in charge of the chapel exercises in both the high school and the grammar school here two mornings each month and generally try to meet with our W. M. U. when they meet every two weeks. The Lord is good to us and we only pray for strength to do His will.

Read with a great deal of in-

terest the article in last week's Record by brother Hatcher of Blue Mountain, on "Watching God in Bible Study." This is very timely in my estimation. To me Jesus is everything and all. To Him I would go for the solution of every problem. Yet in our literature and even in much of our preaching Christ is hidden that He is not seen. To crucify self and place in the background all humanistic qualities in order that Christ might be exalted should be the purpose of every one of God's children in life and work. Surely John had the right idea when he said, "Behold the lamb of God which taketh away the sin of the world." He paid the penalty of our sins by giving all, let's keep Him in the center of the stage as when He was here and as He will be when he comes again for His own.

Some people seem a bit mixed up in their ideas of the relationship of the so-called "social" gospel and the Gospel of Christ. They it seems would make society right and then bring in Christianity, forgetting that a man not right on the inside will not stay right on the outside, and that Jesus said, "Ye must be born again."

One thing about Jesus while here was the definite message He had. The multitudes always followed Him. The man with the message gets the crowd. Brother Preacher, how are your crowds and mine? Maybe we should look to our message.

Wanted: The earnest prayers of all.

A UNIQUE ORDINATION SERVICE

The Pascagoula Baptist Church has a unique pastor in the person of Dr. N. O. Patterson. He is not only a church house builder, but he is a church builder. He, too, is a past-master in arranging for special services.

While attending our Gulf Coast White-Colored Ministers' Institute last week, he asked me to be with the church today—first Sunday—to assist in the ordination service of brother W. L. Blaine as deacon. Pastor J. F. Brock of Moss Point church was present and brought the message of the occasion. I think he beat himself this time, though Brock usually brings a thoughtful message. Three points were made: First, the Qualifications of the Deacon; Second, the service he is to render; Third, the reward that will be his if he is faithful.

After this message Pastor Patterson had brother Blain to come forward and stand facing him; then he asked Mrs. Blain to come and stand to the left of her husband; then the daughter was asked to come and stand to the right of her father; then one of the good women of the church was asked to come and stand by Mrs. Blain; than a young lady member was asked to stand by the side of the daughter. In a few well chosen words he gave the deacon-elect an earnest charge, closing with just one question, namely: If he accepted the office of deacon, and if he would discharge its duties and obligations to the

best of his ability. When the reply came that he would, God helping him, the pastor turned to Mrs. Blain and repeated to her what Paul said about the wives of deacons, and asked her if she, as wife of the deacon-elect, would conduct herself in keeping with Paul's instructions. When in earnest words the reply was, "Yes, I will," then he spoke to the daughter, and asked if she would live and conduct herself as becometh the daughter of a deacon, and she replied, she would. Then the good women who stood by Mrs. Blain, at the request of the pastor, pinned a white flower on Mrs. Blain as an emblem, not of a perfect life, but as an emblem of that which would be hers by and by. The young lady who stood by the side of the dear daughter was requested in like manner to pin a red flower on the daughter. After this, brother Blain knelt in front of a chair which had been provided for him, and rested his knees on a cushion which likewise had been prepared for him. The pastor offered the ordination prayer, during which the visiting pastors and deacons layed their hands on his head, after which the writer brought a brief charge to the church. While we stood, the choir sang softly, "Have Thine own way Lord, have Thine own way." The services were closed as the members came by and extended to the new deacon a warm hand grasp, thus pledging him their prayers and support.

This church and pastor are doing a real constructive piece of work in the interest of the Kingdom of God.

J. E. Barnes
Ocean Springs, Miss.
February 2, 1936.

SUNDAY SCHOOL LESSON

(Continued from page 10)

opportunity than is yours in training your own the Christian way? Is there a greater work in the world for you than to take your own child, fresh from the Creator's hand and discipline that child into strength for the Lord? Is there anything you can do for your own of more importance to you and them than to cultivate right habits in your own? To lead your neighbor to the Lord, is that not an important thing to do? And having done that, is there anything else of greater importance, after the discipline of your own children whom you have led to trust Him, than to guide the steps of your neighbor in the right way? Turn the question about now and ask yourself if anywhere on

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Tetterine!

earth you owe a graver responsibility than you do to your own child, your own family, your own neighbor. If your child or mine is lost, whose the blame? If they grow up useless in the work of the Lord, whose fault is that?

Barber (entertaining his customer as usual): "Your hair is getting very gray, sir."

Customer: "I'm not surprised. Hurry up."—New York Times.

The one-ring circus was in town, and the band was playing. The country folks recognized all of the instruments except the slide trombone.

An old settler watched the player for a time, and then, turning to his son, he said:

"Don't let on that you notice him. There's a trick in it; he is not really swallerin' it."—Ex.

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A TRIBUTE TO MY BELOVED PASTOR

Delivered at His Funeral
January 10, 1936

For fourteen years Dr. B. H. Lovelace went in and out as the pastor of this flock. These were eventful years. Less than a fortnight ago he ministered the word from this pulpit. He was stricken at the post of duty; God called him home from the battlefield. His friends, saddened and shocked by the strange providence of his home-going, gather now to pay a final tribute to our beloved pastor. He was my pastor and friend; he was our pastor and friend.

I have been casting about for some word which most adequately and satisfactorily to me describes him and his ministry among us—some just word which may be stored up in memory's sacred archives, as a fitting tribute to this good man of God, our friend, our pastor. I know of no word that more fittingly describes him than he was a TRUE man, a TRUE minister of Jesus Christ. If I am asked what I mean by TRUE in this tribute, I would say, without hesitation that he never deviated knowingly and willingly from God's standard of right, either in his private life or in his public ministry. He was true and genuine to the very center of his life. My fourteen years association with him, sometimes under the most trying circumstances, leaves this conviction with me as a blessed memory of my pastor.

True to His Family

Those nearest and dearest to him will pardon me for referring tenderly to those sacred domestic ties. I have observed this interesting, happy family during these years and one impression is unforgettable—the deep devotion, one for the other, pervading the atmosphere of his home. The family loved him, respected him, honored him, because he was so true and genuine. I bless God for this example of domestic devotion and happy home life among those to whom he ministered.

True to the Flock of God

Our pastor loved the flock over which the Holy Spirit had made him overseer. He thought of his church as a force to be wielded, as a field to be cultivated, as a flock to be fed. He believed with conviction of heart that this force could not be wielded, that this field could not be cultivated, without feeding the flock upon the word of God. His whole ministry was keyed to this great idea. Sometimes his most intimate friends were in danger of misjudging him, thinking that he was indifferent toward us as individuals. He was never indifferent toward any individual in his flock. His ideal of the highest function of the pastoral office was that of "feeding the flock of God." He gave himself steadfastly and untiringly to prayer and to the ministry of the word. He found example of this ideal of the pastoral office in the word of God and thus expressed his love and loyalty to the flock of God.

True to the Word of God
Our pastor had strong convictions.

He had a keen sense of right and wrong, and instinctively championed the right and challenged the wrong. Strong convictions rooted in the truth of God made him uncompromising in defending what was right and fearless in attacking what was wrong. He thought little of expediency when moral issues were to be settled. Both his private and public life was the outgrowth of his clear discrimination between these principles and his attitude toward them. During his long pastorate with us there was never placed about his character nor conduct a justifiable question mark. His public life was ever a reflection of his private life—clean, transparent, free from sham, genuine. These qualities were the fruit of conviction. He believed that the word of God set a high standard of moral living for the undershepherd of the flock.

Not only were these qualities of character the fruit of conviction, but his ministry of the word left no doubt in the minds of his hearers that he believed what he preached with all of his heart. He never trifled with the word of God; he never raised the question mark about its sacred teachings. He accepted it as "given by inspiration of God, and profitable for teaching, for reproof, for correction, for discipline in righteousness, that the man of God may be complete, thoroughly furnished unto every good word." The word of life was his spiritual meat and drink. No one who knew his love for divine truth and his habits of studying it was surprised at the conviction with which he preached. Every sermon seemed to give evidence that the pastor was keenly conscious that he was the bearer of a divine message to the hearts of his people.

Our pastor's attitude toward the word of God was to me one of the great joys of his ministry among us. As I stood before my classes from year to year and tried to teach humbly the inspired word of God, I always felt assured that my ministry in the class room would not be counteracted by his ministry from the pulpit; that what I attempted to build during the week would not be destroyed on Sunday. This complete harmony between my pastor's pulpit ministrations and my class-room work was an abiding inspiration to me and an occasion of inexpressible delight.

Our pastor was serenely confident about the future life. Whether conducting a funeral or filling the regular course of his pulpit ministration, he never speculated about the future life. His mind was free from doubt. He carried the same quiet confidence as he entered this fuller, more blessed life. It was real to him. He lived in the mountains of God, oftentimes catching glimpses from afar of that larger, fuller life. When death came there was no dark valley for him to cross. It was simply a transition to the larger life of which he had received foretastes by faith, as he walked and talked with his Savior and Lord. "Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar,
When I put out to sea.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark.

For though from out our bourne of time and place
The flood may bear me far,
I shall see my Pilot face to face
When I have crossed the bar."

—M. O. Patterson.

—BR—
MRS. SARA BLACKMON
DIED JAN. 30, 1936

Whereas, the Sunday school and church and W. M. S. have lost a valued member.

Whereas, the members of the Woman's Missionary Society of Goodyear Baptist Church mourn her passing and will miss her service and trustful faith, her devotion to her church and friends.

Whereas, her many acts of kindness and her cheerful Christian Spirit will live after her.

Therefore be it resolved by the members of the Goodyear W. M. S., that their sympathy be extended to the bereaved ones and commend them to our Heavenly Father.

Mrs. Jesse W. Megehee,
Mrs. W. B. Boatner,
Mrs. R. E. Taylor.

—BR—
Dr. J. Dean Adcock of Orlando will preach the commencement sermon for Stetson University June 7, and the baccalaureate address will be by Dr. G. E. Snively of Birmingham-Southern College.

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By a vote of more than eighty per cent Mercer students voted out the honor system of standing examinations.

—BR—
Dr. R. B. Gunter preached for Pastor Guy Winstead at Beaufort, S. C., last Sunday, on his way to attend the meeting of the Baptist State Mission Secretaries in Columbia. Dr. Gunter planned also to visit the old church in South Carolina from which came the people who formed the first Baptist church planted in Mississippi.

—BR—
Rev. R. K. Corder, pastor of the First Baptist Church of Picayune, Miss., was called to his home in Batesburg, South Carolina, on Feb. 9 because of the death of his father, W. O. Corder. Mr. Corder was a plantation owner, and one of the outstanding citizens of Batesburg. Four of his sons are ordained ministers, R. K. being the only one located outside of the state. Rev. Corder returned to Picayune on February 14, making the trip both to and from South Carolina by plane.

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